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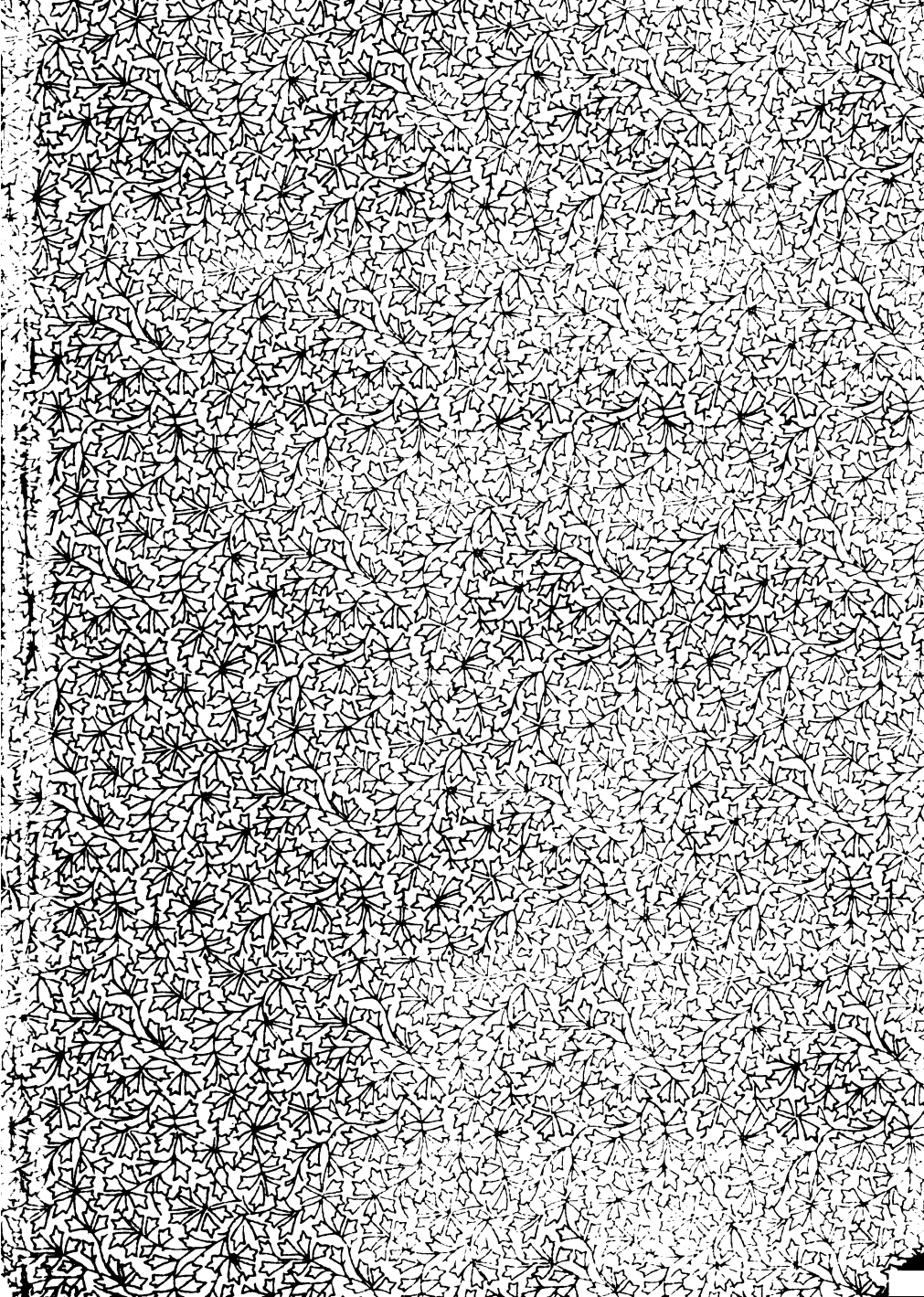

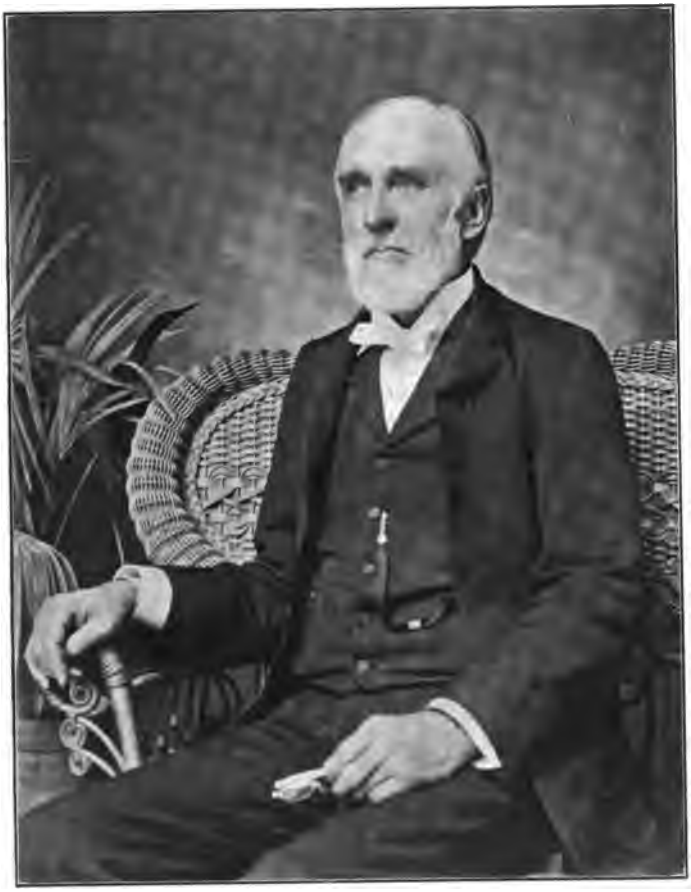

REV. MORTON W. SPENCER.

MISSING LINKS

AMONG THE TRIBES OF ISRAEL

VOL. I.

THE MISSING LINKS

OR

THE ANGLO-SAXONS, THE TEN TRIBES OF ISRAEL

ONE THOUSAND HISTORICAL AND PROPHETICAL PROOFS OF OUR HEBREW-SAXON ANCESTRY, FROM THE "CALL" OF ABRAHAM UNTIL THE KINGDOM IS "DELIVERED UP," SHOWING THE ONE PLAN OF REDEMPTION. IT DECLARES WHY AMERICA IS A REPUBLIC, AND NOT A MONARCHY; OUR NATIONAL TRIUMPH, IN GOVERNMENT, COMMERCE, WEALTH, CIVILIZATION, AND RELIGION.

THE KEY TO OUR SUCCESS

ENGLAND AND AMERICA THE FOCI OF THIS DISPENSATION
CHRIST THE CENTER OF ALL THE AGES

BY REV. MORTON W. SPENCER, A.M.

IN TWO VOLUMES

VOL. I.

Make a chain: for the land is full of bloody crimes, and the city is full of violence.—EZEKIEL

HOLLIS, N. Y.
THE HOLLISWOOD PRESS
1901

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TO THE READER:

What we have to say, is at once so new and yet so old, that to be well understood there should be a constant application to the Bible. It is our text-book. Much help may be found in the interpretation of the sacred Scriptures, in the use of the following suggestions:

1st. Have *your* Bible at hand while you read.

2d. Special passages may be marked.

3d. Those referring to Israel mark with a blue pencil.

4th. Those texts which refer to Judah with a red pencil by way of contrast; and

5th. Seek to harmonize what is stated in them by noting the connected dates; thus:

1st. When the writer lived.

2d. Where the word was written.

3d. To which branch of the Hebrews does it belong; and

4th. When it is said to be fulfilled.

If a passage under consideration refers to the Ten Tribes, point out, if possible, to which *colony* of them it refers, and also to which dispensation the word applies, and you have *the key* to history, Providence, and the Bible, that will unlock many an intricate problem. And, if this method is carefully followed *in the study*, to very many there will be surprise and delight at every step attending this most fascinating subject. Try it.

"We see Thy hand; it leads us, it supports us,
We hear Thy voice; it counsels and it courts us,
And then we turn away; and still Thy kindness
Informs our blindness."

—*Browning.*

PREFACE.

That this world is to be redeemed by the agency of a chosen people, can hardly escape the attention of a student of the Bible ; and that this arrangement is purely temporal, as foreshadowed in the promise to Eve in the garden, pointing out the coming Deliverer, as *the seed* of the woman (both single and numerous) to bruise the serpent's head, is equally certain. The Noachian prophecy, "Blessed be the Lord God of Shem," indicates the line through which that deliverance should come. At the call of Abraham, a descendant of Shem, God made a promise that from his seed, the Hebrews, great blessings should follow. The same was confirmed to Isaac and Jacob. In the latter's sons the promise was divided, Judah receiving the Royal House and Joseph "The Birthright" blessings. These were subdivided in Manasseh and Ephraim to be fulfilled in "a great people" and "a multitude of nations," thus giving the promise a national aspect.

To discipline and use those naturally born descendants of the Hebrews, *is the Divine plan of salvation.* That our Lord Jesus Christ of the tribe of Judah is the center of the system none can doubt. If He is the sun of the system what of the system itself? It is equally certain that there was a *single* seed which was Christ, and a *multitudinous* seed which was under discipline for a long period according to the expression—*everlasting*.

It seems that in order that the Gentiles might enjoy the blessings of "skilled labor" these Hebrews have been under tutorage for nearly four thousand years. The Messiah was not all that was intended when it was said, "In thee and in thy seed shall all the families of the earth be blessed." God must have had in view all the children of the promise—"as the stars of the sky for multitude." This people first reached the zenith of their national power and greatness in the days of Solomon; from that time their decline in Palestine continued until Jerusalem was destroyed by the Romans.

In the midst of this decline the long line of prophets appear on the scene. "All that have spoken," Peter says, announced a joyful

triumph for the Hebrew race; "To you and to your children," which shall develop under the New Covenant and the reign of the Messiah.

That this discipline involved the introduction of spiritual life by the single "seed," the greatest of all conceivable blessings, and "the writing upon the heart" of the multitudinous "seed" is evident. The Holy Spirit has been poured out and "the peculiar people" have been thrust into such positions of ascendency and power among the nations as enables them to be the ambassadors of the spiritual covenant, and a blessing to the whole world.

Although found "the chief of the nations," what have they of which to glory—"Freely ye have received, freely give." There is no cause for strife or envy since the redeemed of this and the former dispensation will be but servants and waiters at the Gospel "feast," while the Gentile world will "sit at meat." His servants shall serve Him, and the nations, rejoicing, will then sing, as the congregation of Hebrews once did, "The Lord hath triumphed gloriously," since the temporal earthly choice and plan is now working redemption to all races. Let it work, or better still, help it work.

St. Augustine, Fla. MORTON W. SPENCER.

THE AUTHOR AND FAMILY IN 1882.

THE MISSING LINKS.

CHAPTER I.

ISRAEL SCATTERED AND LOST TO BE RESTORED.

The historic and prophetic records of the Bible were written during a period of 1600 years. The first gives an account of ancient, and the latter of modern Hebrews. Their story reads more like a fairy tale among the mountains, than the figuring of facts in history.

Our attention will be frequently arrested by their national power and greatness. We shall see them under the cloud of glory led by the hand of Moses; then of darkness in the captivity of Assyria—united in God's worship and scattered in idolatry. We shall follow the tribe Dan to their encampment in Greece, and their voyage through the Straits of Gibraltar to the Emerald Isle. We shall trace the tribe of Judah, and the house of David from their last reigning King over the Jews, to their successful establishment in the Royal House of Hanover, of which Queen Victoria is an honored member. We shall follow the tribes of Israel from the foot of the Caucasus Mountains along the slopes of the Alps, through the fertile valleys of central Europe, to their Island home in the Western seas. We shall see how the tribe of Benjamin, before joining his brethren, tarried in Jerusalem until he was endowed with power from on high. We shall learn how the characteristics of Manasseh, the thirteenth tribe, are represented in

the original States of the American Union; how the standards of our armies, and the symbols of our national life, bear the Oriental stamp; why the vast continent of America was reserved for the Saxon race, although it had been discovered more than five hundred years before Columbus; why the high seas were given to England, and the high table-lands of the West to America; why the great inventions and discoveries of modern science were reserved for the honor and enjoyment of our race; why the colonies of Great Britain encircle the globe, and the sweet tones of the English language are heard in every land. We may enjoy in anticipation the new colonization of the Hebrews in Palestine and the fore-gleam of "the world to come." In fine, we may discover why the Anglo-Saxon race has become the dominant power in law, commerce, education and religion, and why we are enjoying the very blessings promised to Abraham more than three thousand years ago. And not the least, that we are foremost of all the races of the earth in incorporating and sending forth the spirit of that divine religion of love to God and humanity set forth in the New Testament—the second covenant to Israel.

THE HEBREW RACE.

That there is, and that there has been for more than three thousand years, a race of people on the earth called Hebrews, is a well established fact of history. The writings of inspiration must ever be regarded as the most important record of the events connected with them, a mere outline of which is sufficient for our present purpose.

The call of Abram, the Hebrew (Gen. 14:13), the founder of this race, was while he dwelt in Mesopotamia, a country on the east of the river Euphrates, and south of the Caspian sea, not far from the place where the ark of

Noah rested, and the second peopling of the world began. That the earth should be *inhabited by holy beings* appears to be the Divine object of his call. Some years after this we find him in Canaan, dwelling in tents, with Isaac and Jacob (Heb. 11 : 9). Here on account of his faith in God, he receives a promise (Gen. 22 : 17), the fulfillment of which has made his descendants conspicuous in the history of races. A severe famine drives him to Egypt (Gen. 12 : 10), where soon after, his posterity, consisting of seventy-five persons (Acts 7 : 14), continued to dwell till they were numbered at 603,550 who were soldiers "of twenty years old and upward" (Num. 1 : 45-46), and probably all told not less than 2,000,000. They became a nation in Egypt (Deut. 26 : 5), and were organized at the foot of Mount Sinai as "the Children of Israel."

The apportionment of Canaan was made soon after to "the twelve tribes," the direct descendants of the twelve sons of Jacob, or Israel. The Theocratic government of the Hebrews, when the people became so large a factor, not unlike a national republic (1 Sam. 8), was organized with the Almighty as chief Ruler, and the Pentateuch as the written law. Saul, the first king of Israel, was divinely appointed, without the power of substitution or succession. Forty years after this, David, of the tribe of Judah, anointed and crowned, was divinely given the kingdom of Israel, with power of succession forever to one of his naturally born descendants (2 Chron. 13 : 5).

To Solomon, a son of David, came the throne of Israel, full of inspired wisdom, with accumulated wealth, and a government greatly enlarged in diplomatic relations. This was the material golden age of the Hebrew race, under the Law the golden spiritual age is yet to be. Under his son Rehoboam the kingdom is divided. David, for a time, had

reigned over the tribe of Judah only, and now this tribe, with Benjamin and Levi, is under one of David's house. The other tribes accepted an Ephraimite as king, and established their government in Samaria. To the latter the name of Israel is applied, while about this time the name Jew is commonly given to the inhabitants of Jerusalem. (2 Kings 18 : 26. See also 1 Chron. 4 : 18, margin.)

The city of Jerusalem geographically belonged to the tribe of Benjamin, on account of the division of the land by Moses and Joshua. It belonged to the tribe of Levi, on account of the temple worship, of which the priests were the only authorized agents, and became known and honored as the Temple City. It belonged also to the tribe of Judah, in that the house of David captured it from the Jebusites, from which circumstance it was called the city of David. Thus Jerusalem was owned about equally by three tribes, called the house of Judah, and was a bond of union to them during a period of 1,000 years, or till A. D. 70.

In the time of Christ the Jews were (1) those who were the natural descendants of the fourth son of Jacob; (2) those descendants of Jacob living in Palestine and belonging to the kingdom of Judah. These may include also the tribes of Benjamin and Levi and those escaped to foreign countries. There were also Israelites *proper*, who had escaped to Palestine, and who had not been formally received into the temple service at Jerusalem (Matt. 10 : 6). A few had been thus accepted (Nehem. 7 : 61). To-day we call those Jews who represent, and as they themselves also acknowledge, only the tribes of Judah and a portion of Levi.

Subsequent to the destruction of Jerusalem and the Jewish state by Titus, (1) they were to be scattered into almost

every part of the world (Jer. 15 : 4); (2) they were to be a specially preserved people (Jer. 24 : 9); (3) to be without a nationality (Jer. 19 : 8); (4) without government (Jer. 17 : 4); (5) they were to be a proverb (Jer. 24 : 9); (6) they were to be few in number (Jer. 15 : 7); (7) they were to retain a special type of features (Isa. 3 : 9); (8) they were to have wealth (Mic. 6 : 12); (9) they were to be robbed and spoiled (Isa. 18 : 7); (10) they were to reject Christ (Isa. 6 : 9-12); (11) they are to retain the Mosaic law till their return to their land (Nah. 1 : 15.) These are some of the distinctive marks by which the Jew may be known. They thus become a standing miracle to attest the truth of the Scriptures, and at the same time a proof of their disobedience (1 Peter 2 : 8).

Let us inquire further after the ten-tribe kingdom of Israel. We see them in sacred history united with the house of Judah under one successive government of sixteen judges and three kings. Saul was of the tribe of Benjamin, which originally belonged to Israel, David was of the tribe of Judah. After the death of Solomon the separation was complete. Their union was never perfect. Various causes, no doubt, led to the divergence, which may be definitely traced for more than seven hundred years, or as far back as the *two* wives of Jacob. (What a lesson on polygamy!) Omitting household differences, Jacob divided his family into two bands, putting Rachel, the beloved wife, with her only son, at that time, in the rear, as he says, that they may escape (Gen. 32 : 8), and Leah and her six sons forward. The tribal distinction is seen also in their position at the encampment as arranged by Moses, putting Benjamin and the *adopted* sons of Joseph, who was own brother of Benjamin, on the west side of the Tabernacle, (Num. 2), while Judah was placed on the east. Before the

death of Saul the two houses are named separately (1 Sam. 18 : 16). David reigned seven years and a half over Judah, before assuming the government of all Israel. Thus between Judah and Joseph began the spirit of rivalry. David stood for Leah and Saul for Rachel.

The house of Israel, or the Northern Kingdom, under the reign of Jeroboam having separated from Judah, 975 B. C., continued for a period of 250 years. This branch of Jacob's family consisted of nine tribes, as follows: (1) Joseph (Ephraim and Manasseh), (2) Issachar, (3) Zebulon, (4) Asher, (5) Naphtali, (6) Dan, (7) Simeon, (8) Gad, (9) Reuben. But on account of the "adoption" of the two sons of Joseph into Jacob's family, it is proper to call the house of Israel "the Ten Tribes" (Gen. 48 : 5). Then follows the reign of nineteen kings; when, after a siege of three years, the city of Samaria, with the whole people of Israel, were carried captive, B. C. 721, by Shalmanezer, king of Assyria (2 Kings 17), and from that captivity they have never returned.

There is no doubt, nor can there be, of the literal existence of either of these national branches of the Hebrew race. That they were entirely distinct, and are so now, is not so apparent to the mind of every reader of the Bible. That one nation was captured by the Romans and scattered, while the other having been sent away to the Western Isles, the remainder were deported eastward and settled in the northern part of the Assyrian empire, to become the Israel of prophecy, we most firmly believe. Dropping the Jews, for the time being, God has determined to work through Israel for the world's redemption. To follow the providential wanderings of this people, so diverse from the Jews, is the main purpose of these pages, as the only means

of discovering to the world the true inwardness of the prophetic history of the Hebrew race.

ISRAEL MUST BE HIDDEN.

The northern kingdom was removed to Media in three different wars, the strongest of the tribes being of the two sons of Joseph, about 721 B. C. (2 Kings 17 : 6). In the days of Zechariah, one hundred and thirty years after Ezra, they had not returned, for he says, "*I will have mercy upon them and they shall be as though I had not cast them off*, and they of Ephraim shall be like a mighty man" (10 : 6, 7). From this time they are frequently called "the remnant." Probably a few returned, but the great body of them were still there in the days of Josephus, about 95 A. D. He says, "The ten tribes are beyond Euphrates till now, and are an immense multitude and not to be estimated by numbers" (Antiq. XI. v. 2). This brief but interesting account is probably the last information we have of them in national history. The genealogies of those Israelites who were in Assyria, were probably soon dropped. The Jews retained theirs through the Babylonish captivity apparently in order that the human descent of Christ might be clearly traced.

It may not be out of place here to give a few of the many texts showing that the ten-tribed Israel must at some period of their wanderings have been lost, which was clearly within the purpose of God. They were lost (1) in being banished from their land. "My God will cast them away because they did not harken unto him, and they shall be wanderers among the nations (Hos. 9 : 17). This language was used of the house of Ephraim forty years before the captivity in Assyria. Note, they are not amalgamated but become wanderers. They are lost (2) in regard to language. Their mother tongue should be to them a dead

language. "With another tongue will I speak unto this people" (Isa. 28 : 11). If they still retained the Hebrew language, that would frustrate God's design, because to find any great people anywhere using the Hebrew tongue would immediately lead to their identification. In regard (3) to religion. With them the Mosaic law should be discontinued. "For the children of Israel shall abide many days without a king, and without a prince, and without a sacrifice, and without an image, and without an ephod, and without taraphim" (Hos. 3 : 4). The symbols of the law are here used in token of the entire body of the ceremonial as taught by Moses. Is this true of the supposed amalgamation at Samaria? And finally (4) in regard to their name. The one commonly accepted or any name in the Old Testament, must be dropped or modified beyond easy recognition. For the Lord God "shall call his servants (Israel) by another name" (Isa. 62 : 2). If there were in the world any considerable number of people with the Hebrew name, and which had continued for two thousand years or more, we should, other things being true, be able to fix on them as the "remnant" of the lost ones.

If any of my readers should still doubt whether Israel were once really lost, let him read further. "I will make the remembrance of them to cease from among men" (Deut. 32 : 26). "I will cause to cease the kingdom of the house of Israel" (Hos. 1 : 4). "I will no more have mercy upon the house of Israel, but I will utterly take them away" (6). "My sheep wandered through all the mountains and upon every high hill, yea, my flock was scattered upon all the face of the earth" (Ez. 34 : 6). "They shall wander from sea to sea" (Amos 8 : 12). "For, lo, I will command and sift the house of Israel among all nations like as corn is sifted in a sieve, yet

shall not the least grain fall upon the earth" (9 : 9). "Behold I will hedge up thy way with thorns, and make a wall that she shall not find her paths" (Hos. 2 : 6). "Israel is swallowed up, now shall they be among the Gentiles as a vessel wherein is no pleasure" (8 : 8). "Therefore they shalt be as the morning cloud and as the early dew that passeth away, as the chaff that is driven with the whirlwind out of the floor and as the smoke out of the chimney" (13 : 3).

After this, shall it be said that Israel was never lost? Surely, "to cause to cease," to "make the remembrance of them to cease," to "take them away," to be "scattered" and "wanderers," to be "sifted among *all* nations," to "not find her paths," to be "swallowed," to be as "the morning cloud and as dew that passeth away," as "chaff before the wind," or "smoke out of the chimney," which disappears from human eye, is sufficiently clear to justify our Lord in speaking of the lost sheep of the house of Israel (Matt. 10: 6). This state of their wanderings has continued for more than twelve hundred years. But their recovery is certain, or the clearest word is not possible in a common-sense way to be understood. The latter half of the book of Isaiah is almost entirely on this restoration of "Israel" and as some of this book was written, according to the accepted chronology, when they were dispossessed of their land, this re-gathering was very comforting to them. Let the reader mark that almost the least possible is said of the "return of the Jews" in the latter days.

"Amalgamation," it is suggested. Then what becomes of the promises to Israel? If they have been absorbed into other races then we have no "Israel" on which to pin the promises. For, be it remembered, that almost the entire Gospel, as well as temporal promises to the Hebrew race,

are all conferred on *Israel.* Two whole books (1 and 2 Kings), in order that a clear distinction might be seen, were written, defining Judah as well as the northern kingdom. The scepter of Judah, as borne by the Christ, has been developed in the "last days" (Gen. 49: 1), *i. e.*, gospel days (1 John 2: 18), and the birthright of Joseph uttered in the same holy vision—alas that it should go out in darkness. Let some "cute critic" rise and explain how the birthright blessings are fulfilled.

The Christian will not soon cease to hunt for Israel, for if he did he would prove his Bible to be untrue. "Behold I will send for many fishers, saith the Lord, and they shall fish them; and after will I send for many hunters, and they shall hunt them from every mountain and from every hill, and out of the holes of the rocks, for mine eyes are upon all their ways" (Jer. 16: 16). Thus it appears that some time after the apostolic age, for then it was that our Lord sent out "fishers of men," there should be another class to "hunt" for them. They will find them. "What shall the receiving of them be, but life from the dead" (Rom. 11: 15)?

Any idea that the greater part of the Hebrew nation has been blotted out of existence or dwindled away into some obscure, degraded remnant of mankind, is in dreadful discordance both with the letter and with the spirit of Scripture. Wickedness cannot be fairly urged in extenuation of such a course of action on God's part. For any such reason must have been equally in force from the very first, to prevent Him from adopting such a plan, since from the very first, He must have foreseen it all. We must not hold any idea that necessitates the supposition that God was trying an experiment. Moreover, a small portion of the nation, inexpressibly more guilty than the other, guilty as

no nation ever had been before, or ever can be again, has been preserved notwithstanding, with the promise of being received back again into favor. The apostle declares them to be still "beloved for the fathers' sake," on the ground that "the gifts and calling of God are without repentance."

Few persons realize that, even as regards the national sin of idolatry, Judah is pronounced to be, beyond comparison, more guilty than the Northern kingdom. But that such is the case will be seen by consulting Jer. 3 : 11, 12, 18; Ezek. 16 : 46–55; 23 : 11. The fact could not well be asserted with a more tremenduous emphasis. Such an immense difference in guilt certainly demands an immense difference in punishment. But there has been no such difference in punishment, unless the missing Ten Tribes are in existence as one of the nations of Christendom, fulfilling the mighty destiny for which they were trained. We find that in the history of the Anglo-Saxon race, the whole series of predictions regarding the Hebrew people are in the course of being fulfilled with wonderful exactness and completeness; history answering to prophecy as face answers to face in a glass. We know that the prophecy was inspired by Him who has also so shaped the history as to make them so marvelously correspond. Then what must be our inference? We know that the Hebrew people represent two ideas, they stand for *dominion* and are *specialists in religion*. But to let the world come to understand either would create unbounded pride to the chosen race, whoever they might be, and jealousy on the part of other nations and so for the time being, Infinite Wisdom has determined to let them be hidden from view a little season.

HOW, WHEN AND WHERE LOST.

Certain portions of the Ten Tribes which come within the range of the New Testament history, were the last to dis-

appear from view. That there was a considerable class who were the "outcast" from the Jewish synagogue will more fully appear hereafter. These excommunicated ones "were as sheep having no shepherd," and in their moral and religious life were the "lost ones," and because they were the descendants of "our Father Jacob," were called "the lost sheep of the house of Israel." Of "the strangers of the dispersion," which refers to the same class, Peter could say, "they were called out of *darkness*. Notice, that the "outcasts of Israel" are particularly mentioned as coming under the Gospel dispensation (Isa. 11 : 12) and that these were the rejected classes from the Jewish fold because "they could not show their 'father's house'" (Neh. 7 : 61). Thus, the genealogical tables which among the Hebrews were kept with great care in the first centuries of their national history were lost in their captivity, fragments only remaining in the days of the Apostles, on which account there were many outcasts from the Jewish religious sects who were ready to accept of the "new departure," and became Christians according as the Prophets had foretold (Isa. 54 : 1).

Occasional glimpses of them are seen from 721 B. C., when they were captive in Assyria until after the close of the New Testament Canon, for about three hundred years. Origen, who began to see them entering the Mediæval darkness, is said to have originated their supposed equivalent appellation, "Spiritual Israel." The Latin and Greek languages, from various causes, were falling into disuse and the Roman empire itself was involving the whole country in wars and diverting public attention. The education of the masses was little considered, the Bible as an open book was forgotten, and confined in that part of Europe to a few popish monks. The all-absorbing interest in the

church, the great crusades to the Holy Land, centered the interest for the time being, around the city of Rome. The strong tendency to appropriate to the church the blessings promised to the Hebrews is seen in its exegesis. The pride of supremacy centered in the hierarchy. The Jew was the "scape goat" and was held in supreme contempt, thus substituting a Gentile for a Hebrew church.

The great doctrines, "justification by faith," "the new birth," "personal sanctification" and "authorized baptism," were overshadowed, in like manner as the knowledge of those descended from ancient Hebrews was obscured, and for a time lost from view. Thus the question of Israel's whereabouts was completely snowed under; but the remnants in the Islands, beyond the power of Rome, were secure as the "sealed" ones of the great multitude and as surely as these other doctrines are to be fully restored, so surely will lost Israel be again made to fill its niche in the arch completed, since we can no more explain the Bible without finding them, than we can its doctrines without recognizing the new birth, or justification by faith.

On this account the student of theology has felt obliged to merge the theory of their existence into that of the Jew. The commentator in some way has evaded the knotty subject or his remarks have been misleading. In many of the texts the "tenses" must be "doctored" or the subject of the sentence changed. But the Revised Version has came to our relief in many cases, some of which we note in appropriate place. Is it any wonder, after centuries of accumulated error, that we must slowly work our way back to the light. Like all the other great doctrines when fully restored, they must illuminate the page of history and the highway of Providence as well as greatly change or modify our interpretation of Scripture. In the light of

this subject thousands of texts otherwise obscure are illuminated and we come to understand them in those parts hitherto inexplicable. The new school of Bible interpretation is, "*that ye should earnestly contend for the faith once delivered to the saints,*" Hebrews.

SEARCH-LIGHTS TURNED ON.

Some earnest ones, knowing not how but seeing that God's truth required the production of this people of His choice, have started once and again on a hopeless quest, seeking far and wide for the "Lost Ten Tribes," losing themselves in labyrinthine mazes, or when supposed discoveries have rewarded their search—failing to adduce the proofs for identification. A case in point may be found in Brocklehurst's "*Mexico,*" where allusion is made to Lord Kingsborough, who, at great expense, made it his life-work to establish the claims of the Mexicans to be the descendants of the House of Israel. Sir George Rose claimed the proud distinction for the Afghans, the Druses, and the Moabites. Others believe they have found them in North India. Granting for argument's sake that in bygone days divers stragglers from the main body had located themselves in these various parts, would their discovery justify the assertion that God had been faithful to his oath?

Others have supposed that they are still in the region of the Caspian Sea. This view was advocated by Rev. J. Samuels in a work entitled "The Remnant Found." But the inspired description does not well comport with any nation or race of people in that part of the earth. They may have a mixture of blood, but possess very few distinctive prophetic marks.

Some have thought that the American Indians are the persons we are looking for. Their scanty history and tra-

ditions in a few instances may give some hint of an Asiatic origin, but not necessarily from Hebrews. We read with more or less distinctness, among the Aztecs and Pueblos of Mexico, the Mound-builders and Dakotas, North, and West, of the Great Spirit, "the Wakanda," sun-worship, serpent worship, "the Clay-baked man," the flood, confusion of tongues, the Divine fire, the "Salt Woman," and sometimes it is thought the promise of a Redeemer. But Redpath says: "The notion that the Indians are the descendants of the Israelites is absurd."

Columbus, supposing he had gained the shores of Asia, called the inhabitants Indians, no doubt so named from the river Indus, and properly, since America may have been colonized from the East, hence, their traditions have followed down their generations to the present time. Mr. Elias Baughdenot wrote a volume about one hundred years ago, in which he endeavored to prove that the Hebrew roots in their language and the religious rites peculiar to them were proof of their origin. The "beardless" face of the Indian in his natural state has we think never been explained. To this argument we offer the old objection, that, they do not accord in their past, present, or future outlook, to the actual condition of the Israel of prophecy, in any essential particular.

That the Gypsies of southern Europe, the Karens of India, or the Samaritans of their ancient city, are the lost ones, is too absurd to be seriously considered.

Others have claimed that the German or Teutonic people are Israel, chiefly as we presume, because they passed through their territory and in some cases there may have been a mingling of races. Be it remembered that these Saxons on the continent have no separate national existence from the other German families. Nor can they fulfill all

the conditions as fore-shown. To those who are looking for them in some out-of-the-way place would it not be well to study more carefully the characteristics they were to develop in the latter days? The Bible and Providence are our only guides. These will preclude the possibility of finding "the chief of the Nations," "the seed which the Lord hath blessed," in obscurity.

The prophetic forecast of that people who should accept the Gospel is in almost every case ascribed to Israel, "the house of Israel," "the elect"; "Arise, shine, for thy light is come, and the glory of the Lord is risen upon thee" (Isa. 60:1). We have taken the above text because it is generally supposed to refer to the Gospel days, and hence to the Gentile Church. Now to whom do the words "thy" and "thee" in the above Scripture refer? We answer, as in the preceding context, without hesitation, that it can only be said of "them that turn from transgression *in Jacob*" (Isa. 59:20), which clearly limits the whole passage to the descendants of Jacob. The Spirit and Word are also not to "depart from them" (ver. 21).

Again, "I will be as the dew unto Israel, he shall grow as the lily, and cast forth his roots as Lebanon. His branches shall spread, and his beauty shall be as the olive tree, and his smell as Lebanon. They that dwell under his shadow shall return, they shall revive as the corn, and grow as the vine, the scent thereof shall be as the vine of Lebanon" (Hos. 14:5-7). Mark the subject of address, "Israel," the close connection of pronouns, and see if this beautiful language can be ascribed to Gentiles, or even to Jews of any age. Our Lord, referring no doubt to this passage while addressing the same people, says, "consider the lilies of the field, how they grow" (Matt. 6:28), yet said nothing to intimate that it has a broader signification.

While there are a thousand Scripture texts addressed particularly to the Hebrew race, and to Israel as the larger branch of Jacob's family, is it not a wresting (pulling with a twist,) to suppose that any other is referred to, than that indicated by "the mind of the Spirit." Have we not been impatient to explain what we were unable to understand? Hence one can fully appreciate the spirit of Bishop Niles, who says concerning Anglo-Israelism, that, "If the case can be fairly made out, nothing so noble has crowned all the scientific, historic, or Scriptural research of these wonderful days of ours."

WHERE SHALL WE LOOK?

Not where they were last seen, for Israel was on the march (Hos. 2:6), and they had never before gone that way (Isa. 41:3). They are not to be found among obscure nations, their immense numbers forbid it (Hos. 1:10). They were to be a strong nation (Mic. 4:7), a warlike and unconquerable people (Isa. 41:12). They were to be "Gate-holders" (Gen. 24:60), landholders (Isa. 49:8), stock-raisers (Jer. 31:27) food-producers (Ezek. 36:29-30) and the money-lenders of the world (Deut. 28:12). They should be a commercial people (Ezek. 17:4), a city of merchants by great waters (ver. 5). They should break the yoke of oppression over the slave (Isa. 58:6). The sign of the Sabbath shall be on them forever (Ezek. 20:12). They should be a multitude of nations (Gen. 48.19), a Christian people (Isa. 45:25), missionaries (Isa. 66:19), and above all the Holy Spirit shall be poured upon them (Isa. 44:3). Thus to show the certainty of our position we have simply to find a people or race in whom all these and many other prophetic characteristics are displayed. Such, we claim, is found in the Anglo-Saxon race, so-called, as it

exists in England and America of the present day. Do *all the criteria* meet in them and in no other people? We shall see. But if not, then—

"Like the dew on the mountain,
Like the foam on the river;
Like the bubble on the fountain,
They are gone, gone for ever."

The world had lost sight of them. Herculean efforts have been put forth for their discovery. Every nook and corner has been ransacked to find "the remnant." To deny that they were ever lost is clearly against the purpose of God as revealed in Scripture. The blindness is on those who "have eyes and see not." "Bring forth the blind people that have eyes and the deaf people that have ears, let them bring forth their witnessess that they may be justified, or let them hear and say 'It is truth'" (Isa. 43 : 8-9). "We trusted that it had been he which should have redeemed Israel" (Luke 24 : 21). But now after a most thorough search the words come home to us with peculiar emphasis, "Oh fools and slow of heart to believe all that the prophets have spoken." And beginning at Moses and all the prophets we expound *in all the Scriptures the things concerning ourselves.* Have we not been "blinded in a blaze of light?"

But in our *porosis*, where shall we look? The prophet says, "Ye that follow after righteousness, ye that seek the Lord; look unto the Rock whence ye are hewn (Hebrew race) and to the hole of the pit whence ye are digged" (the shameful sins and idolatry). "My righteousness is near; my salvation is gone forth, and mine arms shall judge the people; *the isles shall wait upon me, and on my arm shall they trust*" (Isa. 51 : 1-5).

When Mr. Darwin first announced to the world that we

are all "descended" (ascended) from monkeys, every philosopher (?) was ready to applaud the evolution theory. But when our ancestors are shown to be in direct line from the chosen people of the Most High, then it is a mark of profound wisdom (?) to doubt. O, consistency! "The sons of Israel are literally our spiritual ancestors; their imagery, their poetry, their very names, have descended to us; their hopes, their prayers, their psalms are ours."

"Ye *chosen seed* of Israel's race,
Ye *ransomed from the fall.*"

The "ye" of the first and second lines should refer to the same class. To see how Israel fell into idolatry, were ransomed in the Christ, the theme of the Gospel, we shall learn in chapter V. How strange that while the Anglo-Saxons are almost the only people who are to-day or ever have been looking for lost Israel, that we have never thought of exploring the record in regard to ourselves!

IS IT REASONABLE?

The question of Israel's whereabouts as now developed from history and prophecy is more than a theory; it is profoundly practical, an object-lesson to the whole world. It effects the disposition of national affairs, modifying our ideas of government, the army and navy, the whole social fabric of caste and races, and above all of religious life.

First. Israel found, will settle the "Eastern question," as it is called. The balance of power in civil governments is assuming marvelous proportions. The disposition of the Turkish Empire, or that part of it in Syria, cannot be long delayed. It is now sustained by British capital and diplomacy and as a connecting link with the East, this territory and the disposition to be made of it is of vast moment to the whole Anglo-Saxon race, to Great Britain

in particular—indeed, the integrity of the empire and our republic, stand or fall with it (Isa. 60:12). Some great Geographical center will control the world. Syria will be that center (2:2-3)—a strategical point in government, language and religion.

If Britain should receive Syria as her part of the Turkish Empire, that part included in Abraham's "everlasting possessions" must soon be relinquished, if we are not of Israel, for no Gentile people can permanently hold that land (Am. 9:15). To settle the Eastern question permanently therefore, we should know how "the controversy of Zion" will end, and what people will succeed to the promises in Abraham. Scripture tells us plainly that the arrangement of nations is made subject to, and in relation with, the nation of Israel, and God's dealings with them and His intentions with respect to them both affect and interpret history and prophecy. "When the Most High divided to the nations their inheritance, when He separated the sons of Adam, He set the bounds of the people according to the number of the children of Israel" (Deut. 32:8). For this reason no increase of territory can be effected, no conquest achieved, no country annexed to another, except in strict subjection to this established rule.

We present here a view of the impending European war as seen by the editor of one of our great periodicals. "Peace or war between nations depends not on sentiment, but on self-interest. Germany, with France on one side of her and Russia on the other, cannot afford to go to war with England; and England, with the Irish question unsettled, with her colonies defenseless, and with her commerce exposed to the attacks of a hostile power, cannot afford to go to war with Germany. Salisbury may be as flowery and rhetorical as he pleases about the expansion

of the peace sentiment, but the surest safeguard for the peace of Europe is the self-interest of each of the great powers." No one need hug the delusion of universal peace to his breast until he sees some general move made for European disarmament. It is not in human nature to maintain a standing army forever without finding something for it to do and some way for it to justify its being. England's troubles in maintaining her colonial conquests will come when the continental nations shall have wiped out old scores, and, her aid not being wanted, she will be left alone face to face with her enemies to fight her own battles."

We here see how men will figure out the manœuvres of nations as though there were no God of promised blessing to Israel. When Anglo-Saxons are fully identified as heirs of the supremacy and "rest," then we may discover that the "war-woe" of Gentiles can never fall on us. "Home Rule" and other national questions, as Disestablishment, Prohibition, and a vast colonial empire, would seem sufficient to keep England from interfering with European politics. God says, "Fear not, I am with *thee;* be not dismayed, for I am thy God; I will strengthen thee, yea, I will help thee; yea, I will uphold thee with the right hand of my righteousness (Isa. 41 : 10). This promise, if associated in the identity of Israel with the Anglo-Saxon race, is worth a thousand times more as an anchor of hope than all the vagaries of human conjecture.

Second. This theory presents only two great Governments of the chosen race, England and the United States, and clearly points out the true ground of fraternal union, viz., *Tribal Federation.* The world's congress of nations has not yet been called, but in Israel this may soon be an accomplished fact. Commercial union of these Govern-

ments is rapidly approaching, and with interests nearly identical, with one language and one religion, we can soon hope for more complete harmony of action. If for military defense these nations could combine their authority and say, "There shall be no more war without arbitration," wars would cease. This advanced step we may surely anticipate however it may affect our party or our craft. This would unify the allied Governments, bringing the promised supremacy to Israel, restore Judah, and Christianize the world. The united power of our civilization could more easily break every yoke.

The fixedness of commercial values is necessary to success. Where shall the vast national loans be made? Surely not in the Turkish Empire where the people have no permanent right in the soil, on which all the best securities must rest. Central Europe can be little better, for the *war-woe*, and the earthquake of Divine wrath are soon to fall on these Gentiles (Rev. 16 : 18). Safe investments are only found now with Israel, wherever that may be, for "Israel shall dwell safely" and "as a great lion who shall stir him up" "until the indignation be overpast" (Isa. 26 : 20). The Bank of England and those of Wall street should take the warning and invest along the line of the Anglo-Hebrews, resting on the purpose and promise of the Almighty. The millions which have been recently invested by English capitalists in American bonds as well as real estate and manufactories, show the trend of events which will more and more compel "the forces of the Gentiles" to be brought to us for safe keeping (Isa. 60 : 11).

Third. If the Anglo-Saxons are of Israel, then the tariff which so agitates the great parties of this country is *too narrow a theory*. England opens her ports to all other nations and when she insisted once on taxation of the

American colonies, it was providentially broken off. Free trade and open ports must be the true and final policy. Freely you have received, freely give," and "as you have received, so minister." If God has bestowed on us material wealth, we should share it with others. Commerce, too, is the entering wedge for our soul-saving Gospel.

The Indian, German, French, Spanish and all other non-Israelite people are liable to invasion by Gentiles, but not so with Israel *obedient.* As we approach national purity, and while warring on our own soil, may it not almost now be said, "One shall chase a thousand and two put ten thousand to flight." "In Oriental countries the Anglo-Saxon race has conquered the native and held it in subjection, although outnumbered at the rate of twenty-five hundred to one." "This day *will I begin to put the dread of thee,* and the fear of thee *upon the nations* (Gentiles) that are under the whole heaven, who shall hear report of thee, and shall tremble and be in anguish because of thee" (Deut. 2 : 25). The Danish and Norman conquests as also the war of the Revolution was with our own race, as was our last civil war for the Union, and hence in these cases this Scripture does not apply. Do we wish to be remembered as under the watch-care of Jehovah, "O Israel, thou shalt not be forgotten of Me." Our whole American history from the Pilgrim Fathers till the present time shows that God has not forgotten us. There is a divine factor in all our history, special favors and blessings in our national movements unaccounted for on any human line. It is not in our smartness, it is not in anything we have; it is in this simple fact, God has been with us. Just as Samson could carry the gates of Gaza and break the pillars in twain when God was with him, so this people have been enabled to accomplish miracles when God has been in them and with them.

He is making our wealth, our commerce, our language, and our religion to march on together for the conquest of the world according to the temporal and spiritual blessings of the promise to Abraham.

Does Anglo-Israelism give too great honor to one race, too much prominence to one Nation or Nations? We reply, supreme vanity can rest only in the bosom of fools. "Honor to whom honor is due" is the true index. "He that is greatest among you let him be your servant" (Matt. 23:11). If they have not served the world and helped it to a higher plane of living, there is no honor for them, but the facts are too patent to need illustration. Great in service, God helps those who help—not themselves, as some will have it, but—others, even as the Son of Man came not to be ministered unto, but to minister (20:28). This hour we are supplying the real needs of the world, physically, mentally and morally. We simply have the power and desire to serve other races. The same is true of the church. The one that can do the best work is sure to win the highest honors. Who objects? Can not Anglo-Saxons hold their own in the world's race for honors? They have nothing of which to boast as though they had not received it. Under God's discipline of nearly four thousand years, why should they not?

I have been told that the belief of Our Identity with Israel tends to puff us up with a false pride, and that we place too much dependence on our descent; but this is not and has not been so, it acts quite in the opposite direction; it shows a thinking man the sins not only of himself, but of his fathers, and brings out more fully that his only reliance is not on his own goodness but on God's faithfulness. We must never forget His words: "Not for thy sake do I this, O House of Israel, but for

My holy name's sake, which ye have profaned among the heathen whither ye went." "Then shall ye remember your own evil ways and your doings that were not good, and shall loathe yourselves for your iniquities and for your abominations." Yet, notwithstanding this, we have all the glorious promises in store for us in the (I believe) immediate future; and knowing that we may fully rely on God's faithfulness in all things, the knowledge of Our Identity teaches us to look up to Him with humble thankfulness and praise, and we feel a thrill of combined pride and humility in knowing that we are the descendants of the faithful Abraham, and of the people to whom it has been said "that they shall be saved in the Lord with an everlasting salvation, and that they shall not be ashamed nor confounded, world without end." "And all thy children shall be taught of the Lord, and great shall be the peace of thy children. In righteousness shalt thou be established: thou shalt be far from oppression for thou shalt not fear, and from terror, for it shall not come nigh thee. No weapon that is formed against thee shall prosper, and every tongue that shall rise against thee in judgment thou shalt condemn. This is the heritage of the servants of the Lord, and their righteousness is of Me, saith the Lord."

Fourth. How shall we interpret our blessings?

Look at this octagonal pillar reared by the Apostle: "Who are Israelites? to whom pertaineth the *adoption*, and the *glory*, and the *covenants* and the *giving of the Law*, and the *service of God*, and the *promises;* whose are the *Fathers*, and of whom as concerning the *flesh Christ came* who is over all, God blessed forever. Amen. (Rom. 9:4-5). On each face of this shaft we read the history of the Saxon race in clear-cut blessings. What advantage is it to be born of this people? Much every way, chiefly because to

them has been committed the oracles of God. These we are to guard and keep, but in a higher and better sense they guard and keep us. Is it nothing to be the translators of the Bible, the teachers of the Word, and the ministers of God to all ages? (Isa. 61-6). Is it nothing that he has made choice among us, that the Gentiles by our mouth should hear the word of the Gospel and believe (Acts 15-7); that we should be "the remnant" to carry it to the ends of the earth? (Isa. 49-6). Is it not either a high honor that we were in mind ages ago, when the announcements were made? In the light of this theory we read our present duty, the mission work of the race, the highest attainable end, the overflowing of blessings upon others. To enjoy the benefits of the birthright of Joseph and the benign scepter of Judah, and not to recognize them in sacrifices of thanks to God, is like Esau, who despised his birthright, on which account the inspired words are written against his name, "a profane person" (Heb. 12 : 16). Shall not we rather anticipate the good that may come to us, as we try to trace with a pencil of light the intricacies of the word, assured of your interest to the end. It may help them much which believe, and some may possibly be "mightily convinced" (Acts 18 : 28) while the word of the Lord is expounded, it may be, more perfectly.

THE QUESTION STATED.

The true Messiah was pointed out by a series of prophetic pictures unfolding to us his personality, offices and work, each of which marks with unerring precision the great facts of his life so that when he appeared he was certainly known. They were so definite and precise that no other person could correspond to the picture. *All the criteria must meet in Him.* These were numerous (Luke

24 : 27) and convincing (Acts 17 : 3) to many (28 : 23-24), so that in full confidence they could say, "We have found Him" (John 1 : 45). Chief among these relate to his being miraculously born of a virgin; the time and place of his birth; the tribe and family from which he was to descend; the miracles he was to perform; the manner of his preaching; his humility and mean appearance; the perfect innocence of his life; the greatness of his sufferings; the treachery of his betrayal; the circumstances of his trial; the nature of his death and burial; and his resurrection. How do these prophetic announcements tally with the facts? The texts which refer to Israel must be just as *historical* and *literal*. On this account what authority has the religious teacher to *spiritualize* them away. If we can collect a hundred texts to show the historic Christ we can as easily group a thousand to show the historic Israel of the latter days. Great stress is laid on the marvelous preservation of the Jews and the exact fulfillment of prophecy in regard to Babylon and Tyre. How stand the facts of Israel? Do the literal exactly balance the prophetic?

The great Lick telescope is revealing wonders new and startling in astral knowledge, in view of which a text-book must be rewritten. Thus the truth for which we must contend step by step, will rearrange the supposed "fixed" events of history into constellations along the track of Israel westward. The Rabbis, as of old, reject the "new School of History," but "the common people will hear it gladly."

The clergy, "being perfectly sane men," do not trouble themselves nowadays to search for Israel, or make any inquiry as to their whereabouts! This is the precise charge God made against the shepherds of Israel: "There was none that did search or seek after them" (My sheep);

"neither did My shepherds search for My sheep, but the shepherds fed themselves, and fed not My sheep"(Ezek. 34:6-8). Of course the cleric will not admit that the prophecy was aimed at his order. They are bound to inquire into the matter, and to oppose the error, if they can, into which the Anglo-Israelites—their fellow Christians—have fallen, if they believe it to be the case. The matter affects the faithfulness and truth of the Lord God of Israel, and it will not do in these days of rampant infidelity and agnosticism for the clergy to turn their backs on a subject which gives them the sword wherewith to conquer the atheist, and the proof to convince a careless world that God exists, that his word is accurately true, and heaven or hell the destiny of every sinful soul of the race of Adam. We say these things are involved in Our Identity, because the denial of Our Identity strikes at the faithfulness and truth of God, and our salvation depending on the Word and oath of God, depends on our belief that He exists, and that He will do what His Word promises and predicts.

Here is no idle fancy or vain curiosity. It is the earnest question of every intelligent reader of the Bible, how are the promises on a certain race verified in the history of the Gospel? We venture to affirm that four-fifths of all the infidel books in the world would not have been written if the Ten Tribes had been recognized in accordance with the light of the present inquiries. The author of the "Age of Reason" says he never would have ventured upon his work "if he could only have understood how the glorious promises to Israel were fulfilled in the Jews." Poor man! He did not know that these "glorious promises" are now fulfilled in the Anglo-Saxon race. Shall it be said that race is nothing? The whole system of slavery in America and England was founded on *race*, the curse on a son of Ham.

The Negro was in that line and hence some said, should be a slave.

These promised blessings were written at a time when the two houses, Judah and Israel, were definitely marked, no mistaking the one for the other, as in the prophecies of Isaiah and Hosea, who delivered in part their predictions, according to the received chronology, before the exile in Assyria. That these were made to the Hebrew race there can be no question. That the Jews are the only survivors of this people the world has generally believed, but that these promises are fulfilled in the Jew no intelligent reader of the Bible will venture to affirm.

But if Gentiles are assigned to Israel's place in the work of Redemption does it not violate the original promise, and by the same parity of reasoning may not they also be soon "cut off"? The Gospel itself is yet very largely a promise of salvation, and may not this view at least weaken our hold on eternal life? In this let not the infidel world rejoice, "God hath not cast away His people." His promises are inviolate and unchangeable (Isa. 41: 9). Let the reader mark that as the Old Testament was written to, and concerning the Hebrew race, so the church of our day *must inhere in and coincide with the same, according to natural descent* or these promises of the Gospel to Israel are not fulfilled. Since the Hebrews are our ancestors we do well to apply the Scriptures written for them to ourselves, "Blessed is that nation whose God is the Lord and the people whom he hath chosen for his own inheritance." "And it shall come to pass in that day, that the great trumpet shall be blown, and they shall come which were ready to perish in the land of Assyria" (27: 13) *and we came.* Lift up your voice like a trumpet and show my people their trangressions and the house of Jacob their sins!" *That we do.* "The

Lord hath sent a word into Jacob and it hath lighted upon Israel" (9: 8). After the American Revolution a noted Englishman preached in his country from the text, "We have not wrought any deliverance in the earth, neither have the inhabitants of the world fallen" (26: 18).

There are supposed to be about thirty-five thousand promises in the Bible and at least thirty thousand refer to the Hebrews, many of them especially to the Ten Tribes, which the wisdom of past ages has failed to explain. But under our theory, those fulfilled became so many points against modern infidelity, and we firmly tread the beautiful mosaics of God's promises without a doubt of the truth of that "sure word." If now it can be shown that the Celtic (or Keltic) and Anglo-Saxons are no other than descendants of the ancient Hebrews, we may well challenge the world to prove that the thousands of promises of the Bible referring to the Gospel age are not literally fulfilled. This view clinches our hold on every promise God has made, and "we know in whom we have believed." Having long and earnestly sat at the feet of the great *spiritualizing school*, we are convinced that only the *literal interpretation* will bear the light of ages.

Lieut. Richard Brothers, R. N., published in 1795 "*The History of Our Saxon Origin, Connecting Us with the Lost Ten Tribes.*" Half a century later the theme was treated by the late John Wilson in "*Our Israelite Origin.*" In 1860 the detailed discussions were published by Edward Hine, a later pioneer. We are indebted to our English brethren for the publication of many notable works on this subject, for lectures, books and tracts. Now, after years of study in this new School of History, we record our humble testimony to its wealth of beauty and utility in Scripture exegesis. Gladly would we record the many

and honorable names of those who have woven this fabric for our wearing. In this witness we lay no claim to originality, though some of the views herein presented cannot be justly charged on anyone else. Here is a discovery unrivaled in interest which has been growing in favor until it has come to be more than a theory, a fact of deep significance, of the highest practical importance. A true Bible from "lid to lid" is the basis for all our reasoning. This is the safe ground, "lest Satan get an advantage of us, for we are not ignorant of his devices." This problem is no "trifle except to triflers."

"SPIRITUAL ISRAEL."

Origen, who lived about two hundred years after Christ, is said to have been the first to invent the above combination of words as a possible hypothesis by which to answer difficulties. A happy thought seized him that "the church" is the true Spiritual Israel and since that time it has been made to do service for the literal descendants of Abraham, to whom the promises were originally made. Just at that time when the ancient people were passing out of sight some apology seemed to be necessary, and this substitute was a very natural one. The Scriptures nowhere use this expression, so often used in some quarters. It is a piece of foreign metal.

"Let us not be misunderstood; we do not for a moment undervalue the spiritual interpretation, nor do we deny that every prophecy has its spiritual as well as its literal significance, for we believe that the entire system of the universe, as it reveals the creating, guiding, and controlling hand of God in things both material and spiritual, seen and unseen, is one beautiful, harmonious whole, in which are woven together part and counterpart, type and

antitype, shadow and substance. But we do take exception to the custom so much in vogue amongst us of treating prophecy by wholesale methods, and taking it for granted that because it is prophecy therefore it has a spiritual meaning and a spiritual meaning only. It is the Anglo-Israelite's boast that he takes the divine predictions as to Israel and Judah to mean just what they say, while at the same time he sets perhaps a higher value than most men on the spiritual interpretation, because he feels he has a solid literal basis on which to build it up and make it complete. To take the spiritual meaning and neglect the literal is like painting a picture in which there is nothing but background; such a painting, however important its subject, can never be complete until a foreground is added."

We object to this method of interpretation, from the fact that it follows no law of language ancient or modern, and should it prevail, all history would be undermined. Let us build upon the true doctrine that "that which is born of the flesh is flesh," whether from Adam or Abraham, or both; and that in order to be saved by a spiritual life each person must be "born again." A Gentile may become a Christian and inherit the blessings of grace on earth and glory in heaven, but he can never become an Israelite, and inherit the blessings promised only in the line of Abraham. There are blessings from Adam, there are others from Abraham, secured, each in its own line of descent; so to be "in Christ" there is also another inheritance. Hence, although born of Israelite parentage, let us not imagine that because we have an interest in the earthly blessings conferred, therefore this can in any way affect the position we may occupy as guilty sinners in the sight of an offended God. An Israelite may be a lost sinner or he may be an Israelite by natural, and a Christian by the "new birth." If John

Bunyan had understood this he would not have said, "If I were one of *this race*, my soul must needs be happy." (See his "*Grace Abounding.*") Individually, the question of the personal salvation of every child of Adam, whether Israel, Jew or Gentile, will depend, not upon race or nationality to which he may belong, but upon the fact, whether or not, there has been a personal dealing with the Lord Jesus Christ for the salvation of his soul.

There are a few texts which have been tortured into an interpretation that would seem to approve the doctrine of the Spiritual Israel theory. Read carefully "He is a Jew which is one *inwardly*" (Rom. 2:29) "in the spirit and not in the letter." There are then two reckonings, one by the spirit and another wholly distinct, by the literal or natural descent, both taken together constitute a real Jew. Nathaniel was an "Israelite indeed" (John 1:47). So it seems that something more is necessary than lineage from Jacob, in order to the highest inheritance.

Again, "For they are not all Israel who are of Israel," (Rom. 9:6) must refer to the literal race. This was true of the Jews, so of Dinah, the daughter of Jacob; she was of Israel, but she nor her children were thereby Israel, and so the context reads: "Neither because they are the seed of Abraham are they all children, but in Isaac shall thy seed be called," *i. e.*, neither the children of Hager nor those of Katurah are heirs. Christ "*took hold of the Seed of Abraham*," (Heb. 2:16, Rev. Ver.). This was the point of attachment to the whole world. They becoming the agents merely to the better carrying on of his work.

We conclude, therefore, that while God "has holpen his people Israel in remembrance of his mercy" he has helped them individually and will continue to do so in

accordance with the promised word and spirit until they are fully permeated by the gospel.

OUR COMBINATION KEY.

Bunyan's Pilgrim fell into Doubting Castle; how to get out is the question. Fumble in your pocket, take your key and you can open many a difficulty before you. Here it is, viz.: *Note the difference between Judah and Israel.* These two peoples or nations never need be confounded in reading the Bible, the distinction is marked and definite. These names do not look or sound much alike, yet in some way they have been so constantly considered the same people that many readers are bewildered. Is it not time to write and speak precisely what we mean, and mean what the Bible means? "If any man speak, let him speak as the oracles of God" speak (1 Peter, 4:11). There is clearly a *distinct line* of prophecy, to the Jews on the one hand, and to Israel, "His inheritance," on the other; and no true interpretation of Scripture can reasonably apply a prophecy given to one of them, equally to the other. To trace this line definitely is the very key to the finding of Israel. Such a key will unlock to us the mystery of God's grand scheme of providence and grace for this world's redemption. It will enable us at once to explore a very large class of prophetic writings, already fulfilled and in the process of fulfillment; thus giving new evidence of the "sure word" from an unlooked-for source.

Not to recognize this distinction has led many to suppose that in the return of Judah from Babylon the two houses were united and became one, thus, "I will take the stick of Joseph which is in the hand of Ephraim, and the tribes of Israel his fellows, and will put them with the stick of Judah and *make them one stick*, and they shall be

one in mine hand. . . . And one king shall be king to them all, and they shall be no more two nations, neither shall they be divided into two kingdoms any more at all (Ezek., 37 : 19-22). But we should not incautiously stop here, but read on, that David my servant, shall be king over them, and they shall dwell "in the land where your fathers have dwelt, they shall dwell there, even they and their children, and their children's children *forever*" (24-25). This must be referred to the two houses subsequent to the destruction of Jerusalem by Titus, A. D. 71. With this agree the words of the Prophet Amos, "Behold the days come, saith the Lord, I will bring again the captivity of my people Israel, and I will place them upon their land, *and they shall no more be pulled up out of their land* which I have given them, saith the Lord thy God" (9 : 15). That day of planting has not yet been realized. The Jews for more than two thousand years have been driven out "in wrath and in great indignation and cast into another land as it is this day" (Deut. 29 : 28). To realize the distinction between Jews and Israel in the Gospel dispensation strikes at the root of many difficulties hitherto unexplained.

CHAPTER II.

THE HEBREWS IN BRITAIN.— THE FIRST COLONY.— DAN, THE PIONEER.— IDOLATRY.

The Tribe of Dan, by its enterprise and valor, has made itself not the least conspicuous among the different members of Jacob's family. Dan, from whom the tribe was named, was the son of a concubine and the first-born of Rachel's household. "God hath judged me," she said, and called his name "Dan," which means to *judge or rule*. Often, in the Bible, the name of an individual foreshadows character and career. Dan's name given by Rachel implies authority and physical vigor, and Jacob when bestowing his blessing (Gen. 49 : 16) repeats and confirms it. "Dan shall judge his people," said the venerable patriarch, "as one of the tribes of Israel," as though he were not born of a handmaid, and then proceeded to name other characteristics, implying great wisdom and astuteness.

The popularity of Dan's descendants was early manifest. Soon after leaving Egypt their number of fighting men alone "from twenty years old and upwards, all that were able to go forth to war," was sixty-two thousand seven hundred (Num. 1 : 39). The tribe of Judah alone was greater. From these tribes, Judah and Dan, artisans to superintend the construction of the Tabernacle were chosen (Ex. 35 : 34), and also for the Temple of Solomon (2 Chron. 2: 14). Their lot on the Mediterranean sea-coast was in the purpose of God "too little" for them (Josh. 19 : 47), and so in a few years six hundred of them with

their families and baggage marched off northward to the spur of Mount Hermon, and conquered a corner of Bashan. Much more in these early days might have been accomplished but it did not fall within the purpose of God to hand it down to us. The blessing of Moses, on this tribe, fifty years before is peculiar. "Dan is a lion's whelp, he shall leap, from Bashan" (Deut. 33 : 22), and preparatory to this fulfillment is the sacking of Laish (Jud. 18 : 29) in this region. That they were "appointed with weapons of war," and the lawless freebooting style of their behavior to Micah, and to those "secure and quiet" in their rich northern possessions, sufficiently indicates the aggressive and valorous spirit of this tribe. The horse and the serpent were the symbols employed by Jacob (Gen. 49 : 17) to illustrate his agility and tact. In dealing with foes, his plans would be laid with wisdom (Matt. 10 : 16) and secrecy, and his action would be unlooked for, and rapid. Their characteristic act of calling this city "after the name of Dan their father," may have given name also to the river Jor-*dan*, which rises in the country where this settlement was made. May not *Dan*-iel, one of the three *princes* or *rulers* in Babylon, though he was of the tribe of Judah, have received his name from the notoriety of this tribe?

Their lapse into idolatry is greatly notorious. The fact that Dan was born of Billah, a concubine taken from the heathen in Mesopotamia, may have induced them even five hundred years after to adopt the idolatry of the East, and the same may be said of the tribes having a similar parentage, as Naphtali, his own brother, and Gad and Asher his half-brothers.

The ten "spies" who brought an evil report were some of them from this class, as were many other idolatrous notions mentioned (Deut. 1 : 22). In the division of the

land their position exposed them to special temptations as we shall see. They passed the ordeal of Baal-peor (Num. 25), more reduced than any other of the tribes, their increase for forty years being only one thousand seven hundred, while Manasseh's increase for the same period was twenty thousand five hundred (Num. 26). Their position on Mount Ebal (Deut. 27 : 13), with the other tribes, that soon went into idolatry, may teach us the same lesson.

The intimate and in many cases friendly relation of the tribe of Dan with the Phœnicians who superseded the Amorites in the possession of their country is to the same import. The fact that although they are frequently spoken of as warlike, yet they were not able to drive their enemies from "the valley" (Jud. 1 : 34) and that Samson, who was of the tribe of Dan and who married Delilah from one of the valleys, (Jud. 16 : 4) who was under the influence of the lords of the Philistines, shows that the whole tribe must have been to a great extent under the power of idolatry. Finally it may be remarked that the children of Dan were the first to establish a foreign altar to graven images, (Jud. 18 : 30), thus gradually preparing the way for the great apostasy under Rehoboam two hundred and fifty years before they were carried captive to Assyria B. C. 721. Thus they were more and more prepared to join the Phœnicians.

PHŒNICIA.

The Bible gives little account of the people inhabiting the northern part of Palestine when the Hebrews first settled there. Their maritime and commercial importance in the days of Joshua must have been considerable. For many centuries they bore somewhat the same relation to

other nations which the Dutch sustained, though less exclusively, to the rest of Europe in the seventeenth century. They were, moreover, pre-eminent in colonization, as well as in trade. Their relation to the Hebrews was close and long continued. The language of the Phœnicians is classed among the Semitic group, though Tyre was of the descendants of Japheth (Gen. 10 : 2), as it would seem, Tiras being one of his sons, and Zidon was of Ham, Sidon being the first-born of Canaan. It is difficult to account for this fact unless the Hebrews, who were of the family of Shem, held a familiar relation to them. The Hebrew and Phœnician, though of different dialects, may be practically regarded as of the same language. To this Augustine and Jerome agree, in whose time the Phœnician, as spoken in their Carthaginian colony, was still a living language.

The Phœnicians were Canaanites by birth because Sidon was the son of Canaan and, by location, as Tyre was within the boundaries of the land of Promise. According to Herodotus (vii. 8, 9) they said of themselves, in his time, that "they came in days of old from the shores of the Red Sea"—indeed, in this there would be nothing in the slightest degree impossible, as Ham's descendants, as well as the Hebrews, were once in that region. The name Canaan, "lowland," well applies to them as they occupied a narrow plain between the Lebanon and the Mediterranean Sea, in contrast to the elevated mountain range adjoining.

This is further confirmed through the Carthaginians who called themselves, as Augustine attests, when asked of what race they were, would answer, "in Punic or Phœnician," "Canaanites." This name may have been gradually extended to the whole land of Promise, for "the Canaanite was then in the land" when Abraham made his first visit, and they were for some time few in number in the southern

part where he came. This powerful alliance with the Hebrews, in the days of the Judges, strengthens the view that we here set forth that the Hebrews and Phœnicians were closely associated in language and commerce and when the northern tribes fell into idolatry were assimilated in religion.

The tribe of Dan, from Joppa, and Asher from the harbor of Accho or Acre (Jud. 1 : 31), joined the Phœnicians, and instead of conquering them, as the Mosaic law required, combined with them in commerce and navigation (1 Kings 5 : 9). The apportionment of the land so that eight of the ten tribes should be contiguous by land and sea with the Phœnicians, as was also the first colony of the Danites who settled on the steeps of Mount Bashan, would naturally suggest to the philosophic historian the cause of similarity of language. This may explain why it was when the Hebrews were warring with every other surrounding nation, they were never once engaged in hostilities with these nearest neighbors, the Phœnicians. This fact itself is certainly worthy of special notice and is the more remarkable as there were not wanting tempting occasions for the interference of the Phœnicians if they had desired it.

When Elijah at the brook Kishon, at a distance of not more than thirty miles from Tyre, put to death four hundred and fifty prophets of Baal (1 King 18:40) we can well conceive the agitation and anger which such an act must have produced in that city. And at Sidon, more especially, which was only twenty miles further distant from this scene of slaughter. The first impulse of the inhabitants must have been to march forth in full array to strengthen the hands of Jezebel, their own princess, in behalf of Baal, the Phœnician god.

Again, when by means of falsehood and treachery Jehu (2 Kings 10: 18-28) was enabled to massacre the worshipers of Baal in the land of Israel, we cannot doubt that the intelligence was received in Tyre, Sidon and other cities of Phœnicia with similar bursts of indignation.

So many of the Hebrew tribes were associated in the eastern trade and as carriers to the west, it seems to have been the settled policy to avoid any interference with each other. As well as the kindest relationships, there were excellent financial reasons for a peaceable policy. Their small territory, which by the range of Lebanon on one side and the sea on the other, was easily defensible by a wealthy power having command of the sea against second and third rate powers, but for the same reason was not well situated for offensive on the land side.

This disposal of events, the location of the tribes and their alliance and the impossibility of such alliance farther east, the excellent harbor at Acre, all combine to push the Hebrews and Canaanites out into the western seas together.

Their religions, in time, became intimately blended. In its most philosophical shadowings forth of the supreme powers it personified the forces of nature represented in the male and female principles of production. In its popular form it was especially a worship of the sun, moon and five planets, or as it might have been expressed according to ancient notions, the seven planets. Here we have the Hebrew *seven* and perhaps the most beautiful and the most natural form of idolatry ever presented to the human imagination. The fact of star worship, no doubt, led in these early times to the navigation of the sea, as by their observation of them direction could be given to their ships. The planets, with them, were not lifeless globes

of matter but intelligent, animated powers influencing human wills and affecting human destinies. Thus under the guise of nature the more Hebraistic class were worshiping the spirit-God of the scriptures. Even Solomon, to whom the Jehovah of the Bible had appeared twice, played into its bewitching forms and worshiped Ashtoreth, a goddess of the Sidonians (1 Kings 11 : 5). With such an example before him Ahab, an essentially bad man, openly encouraged the worship of Baal, though he did not disown the authority of Jehovah when rebuked by Elijah (1 Kings 21 : 29).

We thus see what a powerful influence the religion of the Phœnicians, so early, had over the Israelites, and it must have been even greater among the northern tribes of Palestine, who were intermarried among them and whose commercial and political interests were so long, nearly identical.

ON SHIP-BOARD.

The command given to Moses was "to drive out the inhabitants" and dispossess them of their land (Num. 33 : 52) and "to save alive nothing that breatheth" (Deut. 20 : 16). Joshua, the leader of the Hebrews, 1450 B. C., began the execution of this law in earnest, given, no doubt, for wise and good purposes (Gen. 15:16). The Philistines on the south and the Phœnicians on the north occupied the entire western border of Canaan, and as Joshua entered the land from the east—having subjugated the land of Gilead first—there was little opportunity for them to escape with their lives, except by resorting to their ships at sea. These early navigators and ship builders became the merchants of southern Europe. Those bands of fishermen who became merchants belonged to a preceding age (Job 41 : 6. R.V.).

Thus the love of life, the romance of sea-faring, the desire for wealth, and the hope of discovery, all conspired to hasten the enterprising Phœnicians out on the Great Sea. Their skill as navigators has become a part of the world's history.

The coast line of Palestine extended from the river of Egypt northward, including many good harbors as Joppa, Accho, and Tyre and Sidon, from which the Philistines and Phœnicians emigrated in large numbers, especially from the northern district. The coast tribes, beginning on the south, were (1) Simeon, (2) Dan, (3) Ephraim, (4) Manasseh, (5) Zebulon, (6) and Asher, which on the decline of religion and the increase of idolatry were portions of them, ready to join their enterprising neighbors in order to secure some of the wealth of the great sea. The colony of Dan in Bashan from which as a lion Dan was to "leap" was on the extreme north, near to (7) Naphtali, who was Dan's only own brother with whom he would be likely to join, on account of location, and the harbor system. The tribe of (8) Issachar was located not far from the coast, and seems early to have embarked with their rich patrons. These eight tribes were early infected with idolatry, and their union with the heathen was a matter of history in the days of the Judges 1300 B. C.

The tribe of Asher received one of the richest blessings by Moses (Deut. 33 : 24). Their multitude of children, their general acceptance by his brethren, and the wealth of olive oil in which to stand, could hardly have been fulfilled in Palestine, as there is not in all their history a single "act" recorded in the Bible of this tribe, so soon were they absorbed with the Phœnicians in the westward movement. The northern colony of Danites, who at that period were pioneers in all great movements began to "leap"

from Bashan, and joined the parent stock on the coast, where the harbor of Joppa was, and which with Tyre and Sidon offered easy approach to the sea. A considerable portion of each of these tribes, a great number in the aggregate, embarked in the new enterprise. The driving out of the Canaanites was, indeed, a slow process, lasting for four hundred years or until the days of David (Acts 7 : 45). In the days of Solomon the Phœnicians were so much in harmony with Israel, that hearty congratulations were made by Hiram, the king of Tyre, when the grand temple was to be built to the Lord God of Israel (1 Kings 5 : 7), and active co-operation in the work was promised. The "floats" of timber were taken to Joppa, a port in the tribe of Dan, and from thence conveyed to Jerusalem (2 Chron. 2 : 16). Intermarriage between the Phœnicians and Hebrews was not uncommon at this period (v. 14), which shows the power of heathenism over the northern and western tribes.

In the great battle of Jabin (Jud. 5), in which Sisera was slain, about 1300 B. C., who invaded the tribes of Zebulon, Naphtali and Issacher, the coast tribes were not specially interested, indeed, they were too much involved with them even at that early day to extricate themselves from the heathen. Of this battle Deborah sang her "bitter curse" on Meroz, supposed to be at the mouth of the river Kishon near the west coast of Palestine. After referring to Reubenites on the Northeast as having "great searchings of heart," on account of the distance and lack of interest in warring against the enemies of the Lord, she reproaches them because "they came not up to the help of the Lord against the mighty." Then turning to the west she says, "*why did Dan remain in ships?* (Jud. 5 : 17) and Asher "*he sat still on the sea-shore and abode in his bays.*"

The fact appears to be they were developing business relations with the Phœnicians on the great sea and did not care to dissolve partnership.

The Philistines south and east of Joppa are now identified with the Phœnicians as the same people. These were in intimate relation to Israel for a long period.

The great similarity between the Hebrew language and that of the Phœnician is marked and conspicuous. We merely call attention to it here, without further notice at present, that we may see how these two peoples maintained a friendly relation to each other in regard to religion, habits of life and business relations, as well as in the common language of the people. Although "the invention of letters" is commonly ascribed to the Phœnicians, is it not likely that it was due quite as much to the divinely instructed Hebrews? And when we reflect that both languages were originally associated with the "Sanscrit" as shown in its "roots" and that circumcision was practiced by them (see *Chamber's Ency.*) both, we may fairly infer that they were intimately associated and to whom the name Hebrew-Phœnician, may be applied without doing violence to the history of northern Palestine at this dark period.

From the western coast of Syria let us follow them with the best light we have to their future colonization in the "western isles." The most we can hope to do is simply to intimate the line of research which, however, must be reserved for more extensive reading and ethnology.

THE HEBREWS IN GREECE.

The clouds which envelop our knowledge of the first settlements of Greece, are illuminated by the brilliant hues of Grecian fable and tradition. The name by which the

Greeks called their country was Hellas. Omitting the masculine termination and H the rough breathing, the letters *ell* being common to the word Bell, indicates the origin of the name, from the Sun-god of the Phœnicians, the snare of the Hebrews. This name, as Swinton remarks, is applied to all the colonies of the Greeks.

The Hellespont, so named, from the story of Helle and Prixos, probably gave name to this part of Grecian territory and was associated with the Argonaut excursion of Jason. That they were Danites is seen in the latter name, Dar-*dan*-ells, which indicates both the people or tribe, and also the ell or Bell worship.

"Mr. Gladstone (Homer and the Homeric, Age, vol. i, page 497) sees in this name Helle, as in that of the river Selleeis, conclusive proof of the Eastern origin of the Hellenic race and the evidence of their passage from Asia into Europe." (See "Tales of Ancient Greece.") "The Phœnicians were the earliest commercial and colonizing people on the shores of the Mediterranean Sea" (*Swinton*). "It is quite certain that the early Greeks when they began to spread over the Grecian Isles, came in contact with the Phœnicians who were at that period the most commercial and progressive nation inhabiting the shores of the Mediterranean" (*Swinton*). In the light of our Phœnician lamp let us find our way among the early *Myths* of Greece.

In "Dr. Smith's History of Greece" a score of facts, inadvertently given, affirm without doubt, that the Pelasgians, the early inhabitants of Greece, were of Hebrew origin. "Few nations," he says, "have paid more attention to genealogy." The Hebrews had done this for four hundred years before the first settlement in Greece. They were "divided into petty tribes or clans." At least a part of

eight Hebrew tribes may have come with the Phœnicians at the early period of 1300 B. C. The "roots" of the Greek language are many of them from the Sanscrit, the same as the Hebrew and Phœnician, which were also allied. "They were tillers of the ground;" not mere fishermen or root diggers or living on acorns or fruits, which accords very well with the known habits of Jacob's family soon after their settlement in Palestine.

In reading classical history we may not forget that Phœnicia (the country of Palms) describes the land of Palestine quite as well as Syria, around Tyre and Sidon. So that the word Phœnicia may include Hebrews as well as Canaanites, since they had a common interest. This view is taken by Humboldt, the traveler and historian.

The tribe of Dan being leaders, the names of persons and places naturally take on the name of "Dan, their father" (Jud. 18 : 29), or some combination of these letters. The Greeks considered themselves the children of a common father, very properly. Their great divinity was called Zeus, by Homer Do-*dan*-ean Jove. Neptune was called Posei-*don*, which probably is a corruption of Dan. The Greeks are said to have sprung from Bela, which strongly resembles *Bilhah*, the name of Jacob's concubine and mother of Dan (Gen. 30 : 4-6). The "Oriental strangers," who are said to have brought civilization in Greece, were guided by one Danaus, and some centuries after the Greeks were persuaded by priests of Egypt that these strangers were Egyptians, a fact which we can very well believe, for the Israelites were there once. And Moses, though a Hebrew, was once taken for *an Egyptian* (Exod. 2 : 10), as were also the children of Israel for Egyptians (Gen. 50 : 11).

The first influential colony to Greece was under the leadership of Cecrops, said to be from Egypt, and about one

hundred years after their conquest of the Holy Land under Joshua, B. C. 1400. To him is ascribed the introduction of "marriage and religious rites and ceremonies," both of which are historic among the Hebrews. "The Egyptian Danaus who fled to Greece with his fifty daughters to escape the *persecution* of their suitors, the fifty sons of his brother Ægyptus," probably is only another way of stating Israel's oppression in Egypt.

The Egyptian stranger was elected King by the inhabitants and from him the people were called Danaoi, which in time Homer frequently uses as a general appellation of the Greeks, which became extremely popular in his day. Danæ (feminine termination) was wooed in a shower of gold and became the mother of Agamemnon and other distinguished generals. According to Strabo (v, 2, 4,), Danaus having arrived in Argos, made a law that those who had borne the name of Pelasgiotæ, throughout Greece, should be called Danaoi." Homer, in the Iliad, applies the word Danaoi (masculine termination) to the Greeks one hundred and forty-seven times and in his Odyssey thirteen times, in the spirit of this law.

> "When like the morning mist in early day
> Rose from the flood the daughter of the sea."
>
> —*Iliad, b. i., p. 21.*

"The ancient Phœnicians were the inventors of the first alphabet." "Cadmus brought sixteen letters from Phœnicia to Greece." Modern scholars have proved that *Cadmus* is a mere fabled name signifying "the East" (*Swinton*). "The Phœnicians gave the Greeks an alphabet" (*Herodotus*). "The Cadmean alphabet brought into Greece had sixteen letters" (*Pliny*). "Palamedes, in the time of the Trojan war, added four more" (*Swinton*). Thus the

Grecian laws, language, religion and civilization, all point to the Hebrew origin of the first great republic, possibly a partial copy of the Theocratic government of God's Chosen People. "The Greeks confounded Baal with their own Hercules and for the purpose of distinguishing him, they termed him the Tyrian Herecules" (*Chamber's Encyc.*).

The origin of the Grecian Hercules or rather Heracles, as it is in Greek, seems to have been in the daring adventures and exploits of the semi-traders and buccaniers of Tyre and Dan, out of which they formed an ideal man suited to that heroic age, and in apparant conformity with the earliest Divine command "to subdue" and "have dominion." In Hebrew *rakal* means *to trade* and *Heracleem* means *traders.* Those who went forth from Argos and subdued other parts of Greece are spoken of as Heraclidæ or "the descendants of Hercules." For a time it may be, emigration was checked and they were driven northward out of Greece, but on the return of the descendants of Hercules under Pelops, who seems to have come from the East, Peloponnesus was retaken, from whom the Lacedæmonians sprung, whose capital was Sparta.

Herodotus (4.147) claims that these Lacedæmonians were of Egyptian and Phœnician origin which very well suits the Hebrew at this period and whether Argives of the Greeks or Heraclidæ, were the most notable family of the Greeks.

Thus it appears that Danaus, who came in the ship Argos, with the golden fleece guarded by a dragon with his three hundred and fifty men, were really Hebrews from the tribe of Dan, the founders of his clans. That these were "the children of the traders," *i. e.*, of Hercules, we can very well believe from a little attention to Greek names; thus, "the golden fleece" represented the wealth

of commerce, Argos, *white*, referring to the white sails, hence *Argurios*, silver the medium of trade, and Danæ personified as "wooed in a shower of gold" by Jupiter, shows how the divine element entered into their history. The Hebrus (Hebrew), was one of the largest rivers in that region. Tiryus (Tyre) an ancient city in Greece is celebrated as the early residence of Hercules, but Herodotus who was at some trouble to find out who Hercules really was, made a special voyage to Tyre (2-44) and found there an older Temple to Hercules. Thus it appears that the children of Hercules were from the west coast of Palestine, where the Phœnician and Hebrew tribes were mingling in idolatrous worship and becoming the traders on the Sea.

We cannot forbear to quote in this connection from Diodorus Siculus, a very ancient reliable author. We have no doubt of the Hebrew origin of the persons referred to as being both in Egypt and Greece, simply noting that the route of travel may have been by Palestine and the Phœnician coast. The italics are ours. He says:

"There having arisen in former days a pestiferous disease in Egypt, the multitude attributed the cause of the evil to the Deity; for a very great concourse of foreigners of every nation that dwelt in Egypt, who were addicted to strange rites in their worship and sacrifices; so that, in consequence, the due honors of the gods fell into disuse. Whence the native inhabitants of the land inferred that, unless they removed them, there would never be an end of their distresses. *They immediately, therefore, expelled these foreigners; the most illustrious and able of whom passed over in a body* (as some say) *into Greece and other places, under the conduct of celebrated leaders of whom the most renowned were Danaus and Cadmus.* But a large body of the

people went forth into the country which is now called Judea, situated not far distant from Egypt, being altogether desert, in those times. The leader of this colony was Moses, a man very remarkable for his great wisdom and valor. When he had taken possession of the land, among other cities, he founded that which is called Jerusalem, which is now the most celebrated." ("Witnesses from the Dust," page 284.)

There might have been colonies of Dan and other tribes who went out of Egypt into Greece during Israel's stay there of more than four hundred years. Danaus and Cadmus, it would seem, found their way thither very early.

Many of the Grecian fables had their origin in Syria. We give a few illustrations. Glimpses of creation are roughly traced in the moulding of the fair woman by Hephaistos, and of the deluge in the building of an ark by Deukalion. The city of Joppa was the great port for Israel and was situated in the tribe of Dan, the founder of the Western colonies, and according to Josephus (Wars of the Jews iii., ix. 3) Andromeda was "chained to the rock" near this port, "which attests the antiquity of this fable," and we may add, its origin also. The scene of Andromeda is sometimes laid in the Caucasus mountains, which as we shall see is one route of Israel. Molock has been supposed to be the Saturn of the heathen. This long popular idol in Palestine, the Scriptures teach, was used in worship when parents made their children pass *through the fire to him*, not perhaps in sacrifice always, but as a rite of consecration. Pelops who was a wonderful charioteer and won his bride in a chariot race having bribed the charioteer of his rival, leaves out the linchpins of his wheels (Exod. 14: 25)

Afterwards, when the charioteer asked a reward Pelops threw him into the sea.

The synagogue as accepted by the Israelites was not unknown in classic Greece and became prominent among the Hellenists. (See Dr. Smith's *Bib. Dic.*) The four great festivals of the Hebrews corresponding to the annual assemblies among the Greeks are national festivals with them.

The mythical bird, the Phœnix, so characteristic of Tyre, is sometimes met with in the old mythology. It is supposed to expire in flames, and rise young again every cycle—490 (70 x 7) years—(Dan. 9: 24). The original place of its abode is said to have been Heliopolis of the Phœnicians, or the city of On in Egypt, or it may be both cities were intended, since they were both remarkably connected with the history of the Isrealites. *One bird* only ever arises from the flames, there was only one Israel possible to the world, and the *fire* was a beautiful emblem of Deity, especially of the Hebrew Jehovah (Dan 7 : 9-10) and Bel or Baal the god of Phœnicians is supposed to be symbolized in the *sun's* fire.

"There is a fable," says Dr. Clark in his preface to the Book of Jonah, "most probably of Phœnician origin, which, bearing some similitude to the history of Jonah, may have been taken from this book. Laome*don*, King of Troy, having displeased Neptune, to appease him, was required to expose his daughter, Hesione, to be devoured by a *sea-monster*. She was chained to a rock and was awaiting her fate at the next flux of the tide. In the interim Hercules slew the sea-monster and delivered the princess.

The scholiasts explain, "While the princess was standing chained to the rock expecting the greedy shark to come and devour her, Hercules stood by, ready armed, and when the monster came forward with open mouth he jumped

directly down his throat and spent *three days* in cutting and hacking his entrails, and afterwards *came out of the monster* with the loss of all the hair on his head." This story of Jonah, said to be of Phœnician origin, is associated with the Greeks, and also with the King of Troy, whose inhabitants were of Danite descent, as well as Neptune who ruled the sea where Dan's ships were supposed to be. This is all natural enough.

The reader may easily see how the Bel of the East became worshiped in the West, in Greece, Spain, Ireland, and in Britain generally, as we shall see; according to the traditions and histories of early times; how the word Jove originated from Jehovah, and how Jupiter is corrupted from both, and Mount Ida is a reflection from Mount Sinai, the former the reputed abode of the gods and the latter the place of God's great revelation; and that Vesta had daily sacrifices in every city, and fire on her altars continually burning.

The tribe of Dan naturally carried over the Sea in their trading expeditions the story of their hero, so popular in the East. Also that colony of the Danites at the head waters of "the little Jordan" as it was called, east of Tyre and Sidon, must have contributed to the effect by the erection of the Tyrian temple to Hercules and sending out "his children" over the Sea till they were established in Greece. Like the philosophy of the East, there was the god of day and night, Phœbus and Diana, the sun and moon.

The Areopagus tribunal before which in later times Paul stood on Mars Hill, being partly civil and partly religious, was a close resemblance to the government of Israel in the days of Samuel. This august tribunal adjudged the differences between Neptune and Mars; that is, as we

may say, the rights of the traders by sea and the people upon the land. And also it effectually controlled the introduction of new Deities, which the Phœnicians were wont to bring to their shores.

The Hebrew numbers seven and twelve are several times applied to Grecian affairs, thus Pythagoras, Python, a *serpent* who might have learned from the Hebrews the sacred use of the number *seven*, says, "It is very powerful for good or evil." When Venus lost her son Cupid, she made proclamation by Mercury that whosoever would bring tidings of him should receive *seven* kisses. The ancient Thessalonians, as we learn from a fragment of an arch lately exhumed, had *seven* magistrates called Politarchs. And the Athenians of old were doomed to deliver annually *seven* sons and *seven* maidens, to appease the wrath of that dreadful monster, the Minotaur. We have "the seven against Thebes," "the seven Wise Men of Athens," the seven states of Peloponnesus, the nine Muses, the exact number of the represented tribes, if the half tribe of Manasseh is noted. And there were the twelve great gods of Olympus, the twelve pieces into which Hermes divided his sacrifice, also, "the twelve labors of Hercules." And the states of Attica were divided into twelve districts corresponding to the number of the tribes of Israel.

Amphiction, the third King of Athens, procured a confederation between the twelve provinces of Attica, which were required to assemble twice a year at Thermopylæ; there to offer their common sacrifices, and to consult together upon their national affairs. This national conference became also a national feast, and the beginning of the Grecian republic. May we not see in this a resemblance to the Government of Israel, and the tribes assembling three times a year at Jerusalem for national sacrifices

and thanksgivings to God. A history of these times constantly express the supposed fact, that the early settlers of Greece, and indeed the Mediterranean coasts, in particular, were settled by the Egyptians. Even Strabo who lived forty years before and twenty years after Christ, says, "That the ancestors of the present Jews are Egyptians," and Apion, an Egyptian priest of the first century before Christ, says, "The Israelites were *renegade* Egyptians;" thus, it is no marvel that the Danaoi of Greece were called Egyptians, though they seemed to have been of Hebrew extraction. The reader may bear in mind that the mythology of Greece almost without exception originated in the East. And that in process of time the same divinities, and theories of the gods, were transferred to the West. That many of the stories of the gods, came from Palestine there need be no doubt.

The Great Vulcan, the husband of Venus, the goddess of beauty and love, was the god of fire and a worker in metals. His was the Baal-fire, the sun-god. The absence of smiths was a great annoyance to Israel (1 Sam. 13 : 19) especially for military purposes (22). In the tribe of Dan, we read of "graven images" (Jud. 18 : 30), and "silver founders" (17 : 4). It is not improbable that Samson himself was of the same trade, of whose history much had been carried over into Greece, and a worker at the anvil, since it was stated that he was "moved," which word means, *as by the stroke of an anvil*, by the Spirit of the Lord. The military genius of the Greeks (?) supplied a worker in metals, a manufacturer of "swords and spears," in the person of Vulcan, the god of fire, whose forge answered to the Bel Thine. He is said to have forged the casque of Pluto, by which he rendered him invincible to Neptune, the trident, with which he raised

and calmed the seas, and for Jupiter, the thunderbolts with which he made the gods and men, tremble. He was maimed (as Dan fell in idolatry) by a fall from heaven, after which he was permitted to marry Venus, who was the female divinity of the Danaoi, of Greece. All this is easily interpreted in the light of the Hebrews. In Grecian art, Neptune is seated in his chariot rising from the sea corresponding with the imagery of the prophets, "Thou didst walk through the sea with thine horses, through the deep of great waters" (Hab. 3 : 15), "Thou rulest the raging of the sea . . . . Thy way is in the sea and Thy path in the great waters" (Psalm 77 : 19).

The tragedies of Æschylus open with a dialogue of Vulcan in regard to Prometheus, being chained for bringing down fire to mortals. Now that these fire-worshipers of Baal from Syria had brought their symbols of Divinity to the Greeks is the pith of the whole affair and like most of the fables of Grecian story tell the tale of the Phœnician and Israelite idolatry.

"Our festival is entirely peculiar to Tyre, and strangely enough, it is still celebrated by the present inhabitants of Suz, *viz.*, the wedding of the land-water and the sea-water. On this occasion the people walk in procession to the well near the town-gate and pour some pails of sea-water into it, in order to render it clear and sweet again for a long time" (*Chamber's Enc.*). The above is a picture of the ancient people, the navigators, mingled with those of the land and was so impressive as to be handed down for three thousand years. Thus the facts of history, tradition, and mythology of these times give unmistakable evidence of the Hebrew colonization in Greece under the shadow of Phœnician story.

The Grecian Danaoi may be identified by their symbols.

The serpent is held by Hebrew and Chaldee writers to have been the cognizance of Dan. "Dan shall be a serpent in the way, an adder in the path," said Jacob (Gen. 49 :17). The serpent was an emblem of sin as well as of wisdom and subtility (be ye wise as serpents), and the patriarch may have foreseen that this tribe would be the first to lapse into idolatry; at least this fact has not escaped Hebrew or Gentile writers. As head of three tribes, *i. e.*, one of the four camps—Dan had also the eagle, one of the four cherubic symbols (Ezek. 1 : 10), and hence the two signs are often combined.

"Ancient learned Jewish authorities unanimously assert that *Dan bore scorpio under an eagle.*" Hebrew and Chaldee authorities say that Dan bore on his standard *a crowned serpent or basilisk held in the claws of an eagle.* In Isaiah Dan, the den of idolatry, is referred to as a basilisk (11 : 8, Rev. Ver.) In the book of Revelation this serpent symbol takes on the form of a *dragon*—a compound of the serpent with the eagle and the lion, for Dan was also called by his father "a lion's whelp."

These symbols are of special interest among the Greeks from very early times. Cecrops, the founder and first king of Athens, is said to have been half a man and *half a serpent.* In another account the first king of Athens was a *dragon*, which symbol the Romans borrowed. On a coin of Athens a female figure in a chariot is drawn by *two serpents.* The Argives are spoken of as "the triple-coiled *serpent*" (Herod. 6 : 77), Jupiter Tonans is enthroned *with scorpio, and the eagle* at his side on the ground. The celebrated statue of Zeus sitting enthroned in the Temple of Olympia held a scepter tipped *with an eagle.* This symbol was associated with Dan from the first, (see Dr. Clark on Num. 1.), and by the same author Baal, *sun-god* of the

Phœnicians is fully identified with Zeus of the Greeks as being the same heathen divinity.

The Greeks regarded the eagle as the minister or attendant of Jupiter, as if the Danites, who probably introduced the symbol, might have regarded themselves as God's executive. Jove's scepter, the emblem of authority and rule, was, Dan might have thought, befitting to himself, tipped with an eagle. The eagle is sometimes represented as holding the fulmen or thunderbolt in its claws. This might have been corrupted by the Greeks, from Dan's *eagle* holding the *serpent.* The golden fleece in the Argos, was guarded by a *dragon* throughout the voyage. The immortal sisters of Medusa had dragons wings, brazen claws and serpent hair.

"The story of Bel and the Dragon" in the Apocrypha of Daniel belongs to a later age, but appears to have a commemorative origin. At Baalbec, "the city of Baal," was the limit of Joshua's conquest (Josh. 11:17), and which, if not occupied by Dan, was not far from his northern colony (Judg. 18:27) is the so-called Phœnician Temple. "The Temple appears to have been covered and embellished with eagles. On looking up when under the portal you see the bottom of the lintle enveiled with a piece of sculpture hardly to be equaled. It is a vast eagle carrying in its claws two serpents entwined about a rod." Arrian, in his history, says, "The temple on the Island was the most ancient of all temples within the memory of mankind" (ii-16).

Alexander, of Macedon, represented himself to be the son of Jupiter in the form of a *serpent.* Ptolemy (a Hebrew name better recognized when *Bar* is prefixed) and Salencus, Alexander's generals, were also Make-*don*-ians, and their medals all bear the eagle. And these Make-*don*-ians

were Argives, of Argos (Herod. 5 : 22). Alexander's Hebrew origin may have been the cause of his great respect to the Jewish High Priest (Jos. Ant. xi., viii., 5).

Egyptians and some other nations, commonly called Gentiles have received similar symbols, but it only shows the extent of travel and intercourse by the Israelites with other nations foreign to the great body of the race in Palestine. The Lacedæmonians, the acknowledged relatives of the Jews, like the Scythians, *Heraclidæ*, say that their ancestor Lacedæmon was a son of Jupiter and *Taygeta*. Taygeta, or Taygetus, was the name given to the mountain overlooking their city, Sparta. Their legend seems to describe them as the people of Jehovah through (T-ha-Gedoos) the covenant; and it is curious that an early name of their country was Æbal (see Deut. 27 : 4) according to Grecian history. It is recorded in 1 Maccabees (xii.) and Josephus' (Antiq. xii. iv. 10,) that about one hundred and forty years B. C., the King of the Lacedæmonians sent the following letter to the Jews in Jerusalem: "Areus, King of the Lacedæmonians, to Onias, the High Priest, sendeth greeting. It is found in writing that the Lacedæmonians and Jews are brethren, and that they are of the stock of Abraham. Now, therefore, since this has come to our knowledge, ye shall do well to write unto us of your prosperity."

They give no clew or hint as to what the relationship might be, except (recorded by Josephus only) by calling attention to the seal: "This letter is four-square, *and the seal is an eagle with a dragon in its claws*"—the cognizance, in fact, of Dan. Now the Jews are stated by Josephus to have replied thus:—"We joyfully received the epistle, and were well pleased with Demoteles and Areus, although we did not need such a demonstration, because we were

well satisfied about it from *the sacred writings*" (Antiq. xiii. v. 8). Did the Jews allude to Ezekiel (27 : 19) where Dan is represented in company with Greece trading with Tyre?

Taken in connection with the many common affinities and symbols already described, the crowning proof of the Identity of the Danites of Israel with the Danaoi of Greece lies in the claim of relationship with the Jews recognized by the Lacedæmonians, the most important branch of the Argive Danaoi, which claim was duly admitted by the high priest of Jerusalem. We shall meet these symbols, *the serpent and eagle*, again in the Druid worship both on the Continent and Islands, in the Republic of Iceland, and in the great Republic of America on both seal and flag.

The Argonaut excursion up the Dar-*dan*-ells and the settlement of Asia Minor by the tribe of Dan is reserved to a future place: but it may be remarked here, that the fall of Ilium or Troy, (its ancient name was Dar-*dan*-us,) is supposed to have been about 1184 B. C., and hence the early settlements of these Danite people must have been in the days of the Hebrew Judges, at the time when Israel was lapsing into Baal-worship. These Danaoi were the warriors of Homer. Their colonies established themselves along the coast of Mysia where they formed a confederation of *twelve* cities. Even at this early day a mania had seized them of "Colonizing" for purposes of "trade." There was also a *Federal Union* formed out of the *seven* states of Peloponnesus.

SAMSON AND HERCULES.

The story of Samson among the judges of Israel is reread in the Hercules of the Greeks. That they were the same person is generally believed by those who have given

attention to the evidence of mythology in this matter. The origin of the word Hercules from *rakal* referring to the traders, shows that the story of him began in Phœnicia whose inhabitants were generally mingled with Hebrews. The word Hercules in Syriac means *the sun*, hence the sun worshipers of Phœnicia are represented in their hero. Hercules' wife was named Deianira, not unlike Diana from Dan. The Grecian Hercules sprung from the Egyptians, as the story goes, and in this respect could have been of Hebrew origin. The twelve feats of Samson correspond in number with the twelve "labors of Hercules," and many of them do in regard to the nature of the acts performed.

The mythological story of Hercules is given by Dr. W. Smith in his *History of Greece*, thus: Jove "wooed Danæ in a shower of gold" and became father of Perseus. He was the great-grandfather of Alcmena, of whom Jove became enamored, and by whom he became father of Hercules. To the son thus begotten, Jove had destined the sovereignty of Argos, but Juno opposed him, in her jealous anger. Hence his wonderful *labors*, such as, he slays the Nemæan lion, and Lernean hydra, carries off the girdle of Ares, seizes the golden apples of the Hesperides guarded by a hundred-headed dragon, expiates his errors in love affairs, slays his companions in rage, is seized with sickness and becomes the slave of Queen Omphale and sinks into luxury and wantonness, and finally the rape of Iole and the fatal shirt. At this he flees to Mount Œta, which becomes the scene of his apotheosis. From his funeral pile he is borne in a cloud to Olympus, reconciled to Juno and receives in marriage Hebe, the goddess of youth.

Samson's prodigious and incomparable strength is repre-

sented in twelve acts, namely, (1) He rent the lion. (2) He extracted the honey. (3) Thirty men slain. (4) Three hundred foxes caught. (5) The "hip and thigh" slaughter. (6) The cords broken. (7) A thousand men slain. (8) He carries off the gates. (9) He breaks seven green withes. (10) Breaks the new ropes. (11) "The pin and beam" are carried off, (12) The pillars of the Temple broken. Such is the Bible account of this wonderful man.

The birth of the Grecian Hercules was by "the interposition" of the gods and some of his acts are not unlike Samson's, viz.: When he was ten months old he strangled two serpents. He slew the lion of the Nemæan forest unarmed. He excuted the design of delivering his country from oppression. The account of the foxes is preserved indeed, but transferred to another country. The "riddles" may be preserved in that of the Sphinx to Œdipus. He says, "On the earth is a two-footed living thing which has four feet, and three, and only one voice," which was interpreted to mean *man*, creeping, then walking with a staff. The latter interpreted it and saved the city of Hebes and people of Cadmus. The "jaw-bone" is changed into a "club." When Hercules had slain the dragon that guarded the golden apples in the garden of the Hesperides and he was in danger of perishing with thirst in the scorching deserts of Libya, the gods caused a fountain to issue from the rock he struck with his foot. His constant and surprising weakness "in love matters" is notorious. The story of Scylla (to rob) preserves the "shorn locks" in the purple hair taken while asleep that delivered Nisus into the hands of his enemies. She says, "I take the purple locks of hair which the gods have given to my father (Nisus), as a pledge that so long as they remain

untouched no harm shall come to his people." In neglected "love" Scylla "plunged into the blue sea where the *eagle* swoops down from the cloud for his prey" ("Tales of Ancient Greece"). The last "act" of Samson is figured in the case of Hercules who was condemned to be sacrificed to Jupiter. He was adorned like a victim and led with much pomp to the altar where, stopping a moment to collect his strength, he fell upon a thousand of his spectators and slew them. Notice, that this last advantage was attributed to an Egyptain and hence may properly be a Hebrew of the oppression who had fled into Phœnicia.

Says Dr. Smith: "It is an interesting question whether any of the legends which have attached themselves to the name of Hercules may have been derived from Phœnician traditions of the strength of Samson. The combination of great strength with submission to the power of women, the slaying of the Nemæan lion, the coming to his death at the hands of his wife, and especially the story told by Herodotus of the captivity of Hercules in Egypt, are certainly remarkable coincidences. Phœnician traders might easily have carried stories concerning the Hebrew hero to the different countries where they traded, especially Greece and Italy."

The covenant relation of Samson, as a true Nazarite to God, might very easily have been interpreted to mean that though the whole tribe on account of their idolatry had been "shorn" of their strength in the lap of a Canaanite, yet God will in his own good time restore them to his covenant favor. Thus, though Samson was essentially a bad man, yet when his locks had time to grow, the other vows having been kept (Num. 6: 1-21), his original strength was restored. Thus, we say, he may have been regarded as a type of their own condition and their prospect

of Divine favor in the future of their race. This was God's way of inspiring hope in a scattered and wandering people.

LYCURGUS AND MOSES.

If the laws of Lycurgus had all been written it would have been easier no doubt to have traced the analogy between them and the Mosaic code. Even now there are so many laws peculiar to both, as to form another link in the chain of evidence, showing that the colonization of Greece must have been from the East and that the Greeks were somewhat familiar with the laws given to Israel. It has long been thought that the laws of Lycurgus, the founder of the Grecian republic, reflect upon us the laws and institutions of Moses the great Legislator of Israel. Lycurgus it will be remembered was of Spartan birth, of whom there were so many Danaoi and skillful warriors among the Greeks, and after visiting Crete, Asia, and Egypt, he appeared before the oracle of Delphi. This must have given him a greater knowledge of the customs of his ancestors. He acknowledged in his plan of government a King and also a Senate which mutually modified the powers of the other. Among the Israelites of this period the King and priestly orders of Levi held such power as to supplement each other.

The boldest institution of Lycurgus was the division of their landed estate equally among their nine thousand families. He looked upon this as necessary to industry, good order, and the establishment of peace in the commonwealth. For this purpose he persuaded the more wealthy to give up their claim to the landed estate, passing it over to the government before it could be formally divided among the people. In the case of Israel, God had declared "the land is mine" (Lev. 25: 23) and hence

could be apportioned among the twelve tribes directly and as it actually was to each family thus in a measure equalizing the race and giving the poor a right in the soil which was the fundamental plan of Lycurgus. Pre-eminence of one over another was left entirely to merit or virtue by Lycurgus as it was also by Moses.

Among the Greeks, the introduction of a new religion was left to officers of state; while the Israelites were required not to "make any graven image" for Idol worship. The children of the Greeks belonged more to the state than to the family, hence the government must provide for them at the public tables and also in schools and gymnasiums. Among the Israelites, children were "a heritage of the Lord," yet parents were required to early instruct them in the history of their race. "Thou shalt talk of them [the divine laws] when thou sittest in thine house and when thou walkest by the way, and when thou liest down and when thou risest up." The laws of Greece especially require politeness of children to their teachers, and superiors in office or age. To be disrespectful on the street or at public gatherings was disgraceful beyond measure, and sometimes punishable by death. Moses required such to be stoned and gave special instruction in the fifth commandment.

The laws of Lycurgus recognize war as the special business of the Greeks in subjecting the other nations, a work which they had learned no doubt of their forefathers in the conquest of the land of Canaan only a short time before. With them to falter or turn back from the battle was an unpardonable offense. That "the children of Ephraim being armed and carrying bows turned back in the day of battle" is recorded as their reproach (Psa. 78 : 9). The Spartans never went to fight without first imploring the

help of the gods by public sacrifices and prayers, and when that was done they marched against the enemy in perfect confidence, believing that the gods were present with and fought for them. Well had it been, if Israel had always followed the noble example of Joshua at the taking of Ai (Josh. 7 : 6-13).

Such are some of the correspondences and differences which may be easily traced between the Law of Moses given 1500 B. C., and those of Lycurgus two hundred years later in the history of the world. Whence these striking resemblances? One easy way of explaining them is at hand. It was Dan and his associated tribes on their way to the Isles where in process of time they were to found a great Empire. Here they were to develop a language which was to be a vehicle of the Gospel, and a republic whose fundamental idea is personal responsibility, both of which is highly proper in the march of Israel toward the fulfillment of the promises under the outpouring of the Holy Spirit. Dan thus became a *ruler* under whose government the people rose to such learning, wealth, prestige of arms, and national importance.

ORPHEUS AND DAVID.

The renowned Orpheus, master of the harp, attended the great Argonaut trip into Greece. He belonged to the Danaoi, Hebrews as we have seen, the most noted of all the heroic families of that heroic age. At the touch of his harp, nature responded, the rocks, hills, trees and wild beasts were moved. He overcame Cerebrus, conquered the Furies, subdued the gods of Tartarus, silenced evil spirits, lulled the Colchian Dragon, cured diseases of various kinds, and all by his marvelous powers as he played his favorite harp. Olympus, the home of the gods, was

filled with delight at his mysterious power, till the great warriors were charmed to weeping. In the national festivities music held a prominent place, as also in their worship. Nine Muses were specially to develop their talent in the art of song and to invent instruments for their use.

Neither Egypt or Phœnicia *proper* could have been the home of this art of song. Its origin must be sought and found in the national melodies of David, "who had invented to himself instruments of music" (Amos 6: 5), who in many respects is an exact counterpart of Orpheus. As their language and the traditions of Greece had been transported westward, so their music and song. Wherever we find the Hebrews, there is the harp, till at length, as we shall see, it appears on the national ensign of Ireland as "the harp of David."

HEBREWS IN SPAIN.

The twin sister cities, Utica and Carthage, opposite the Island of Sardinia, are set down as colonies from Phœnicia and Greece, the Hebrews and Canaanites, still mingling together. Their language was well understood by the Phœnicians. They were worshipers of Bell or Baal and sometimes offered human sacrifices in their temples, as the Hebrews may have done in later times (Jer. 19: 5). Historians declare their resemblance thus, "Carthage is said to be founded by Dido, a Tyrian Princess, 878 B. C., who came thither with a colony of Phœnicians. The people like their progenitors worshiped the sun and offered up human sacrifices (Mitchell's *Geog.*). Their strong attachment to Baal is seen in such proper names as Hannibal and Astrabal, their generals. Their government was republican, and, like the Greeks, they followed their Hebrew ideals.

The name of Dido is found to belong to the same root as David, "beloved." Hamilcar, the man whom the god "Milcar graciously granted," and with the substitution of Baal for El or God the name of the renowned Hannibal is found to be identical in form and meaning with the name of Hanniel, who is mentioned in Numbers (34:23) as the prince of the tribe of Manasseh. Hanniel meaning the grace of God and Hannibal the grace of Baal. Examination of inscriptions preserved to the present day bring us to the same conclusion, especially those on coins found in Sicily, Sardinia, Africa, and Spain, which were on the commercial thoroughfare of Dan and the Phœnicians.

Col. J. C. Gawler, keeper of the crown jewels, says, "The words Din, Dun, Don and Dan, signify *ruler, master.* The Spanish language from close contact for ages with the Hebrew, has engrafted into it their title of Don. It is in use in their universities to designate a professor or university official." Don in Spanish is used too frequently, to be mentioned here, in the names of cities, countries and rivers.

Carthage at one time was twenty-three miles in circumference and had a population of seven hundred thousand. It became a great maritime and commercial power and in turn planted colonies at various points in Spain and Western Europe. Cirta, the metropolis of Numidia, was colonized by a brave and active race, who declared that "they were descendants of the Canaanites, who *left their country at the time of Joshua's invasion*, B. C. 1450." (See Mitchell's "*Ancient Geog.*") It was in this region where the Giant Autalus is said to have been overcome by Hercules, who, as we have seen, was a hero of Hebrew origin.

Still going north and west into France and Spain, we meet evidences of Hebrew-Phœnician colonists, commonly known in history as Celts. "All Gaul was divided into

three parts, one of which is Belgæ," still retaining the name of the Asiatic sun-god, like our modern Belgium. The Hebrews, especially the Nazarites of whom Samson was a hero, suffered their hair to grow at great length, a custom in Gaul, in consequence of which, a portion of them received the appellation, *Gallea Comata* (long-haired Gauls). Possibly the word Gaul and Gael of the Scots-Highlands may have originated from the same source.

In this region is the river Gardon, a name not unlike the Jordan, of Palestine, and evidently named after Dan. The cities of Marsilia and Nicæa were said to have been colonized from Greece, by the Phœnician navigators who had stopped in their westward journey for a little time in Greece. A tomb was discovered a few years ago at Marseilles (Marsilia) with a Hebrew inscription, bearing marks of the highest antiquity and though much injured and defaced by time, still the words "Subject to Solomon" in Hebrew could be distinctly traced. An ancient tablet discovered at Marseilles in 1845, near the temple of Diana, is worthy of note here. It refers to the sacrificial victims, the ox, the steer, the kid, the lamb, the waterfowl and the bird as offerings to Baal. "Habzi-Baal is the judge and the (Holy) Queen *receives the cakes baked* for the royal worship."

The Carthaginians and Greeks at an early period colonized Spain, both the east and west sides of the peninsula. The inhabitants were called Celts as were the same races in Gaul. The precious metals, especially silver, were very abundant here. As many as forty thousand men were sometimes employed in the mines. May not this be the reason why it became common as stone in the days of Solomon (1 Kings 10 : 27)?

Between the mainland of Africa and Europe is the Strait

of Hercules, and on either side "The Pillars of Hercules." They were said to have been rent asunder by the great hero, this being one of his "feats." He was said to have been born at Argos, the city from which sprung the *Dan*-aoi, which we have fully identified with Dan. Through this strait came the Heraclidæ, or *the children of the traders*, the early navigators from Syria. The symbols of their national serpent worship is still preserved in the American sign for dollars ($) which is of Spanish origin. In it we see the Pillars of Hercules and the coiling serpent. The Pillars are represented by Mount Calpe and Abyla on opposite sides of the strait, and the coil of the serpent around both of them beautifully binds both continents in one brotherhood. This emblem of the serpent was common, as we have seen, to the tribe of Dan long before, as predicted by his father Jacob (Gen. 49 : 17). Originally this sign of dollars had one serpent coiled around each of the Pillars, but in America and other countries the present form indicates the Hebrew origin of the early settlements in this part of Spain.

Passing out of the straits are numerous cities and colonies, whose Phœnician names of persons and places indicate that these navigators went both north and south. Dr. Smith holds (*Bible Dic.*) that Tarshish was in Spain and called in classic history Tartessus. If so it was probably on the northwest shore, bordering the Atlantic. Here in early times were the sites of cities called Hercules, according to ancient maps. That the city of Tarshish was on the mainland is indicated in the Psalms. "The Kings of Tarshish, *and* of the isles shall bring presents." (Psa. 72 : 10). The distinction between the two lands is clearly maintained. The ships of Tarshish were broken with the "east wind" implying probably that that city was on the west

coast somewhere (Psa. 48 : 7). Jonah took voyage from the port of Joppa on the Mediterranean Sea for Tarshish, and we suggest he would probably go to a Hebrew colony while fleeing from his native land. When he announced himself to the sailors on shipboard that he was a Hebrew it needed no word of explanation. And when they offered *sacrifice* and *prayer* to the Lord (Jehovah) reference is had to the Hebrew worship (Jonah 1 : 16). The sailors, therefore, were Hebrews on their western voyage. The Gentiles of Nineveh were in the far east, from whom he fled "because he knew God was merciful" (4 : 2). Jonah should have learned better than to go to sea in any of Dan's ships.

Judah and Jerusalem were to be seriously affected when the judgment of God should fall upon the ships of Tarshish (Isa. 2 : 16), implying extensive commercial relations with them, B. C. 700. Notice, the information of the downfall of Tyre came through Greece (Isa. 23 : 1). Dan was engaged in the commerce "going to and fro" in her ships (Ezek. 27 : 19). The prophet Isaiah under divine direction required the Hebrews whom he addressed to "Pass over to Tarshish," the very thing we are affirming of that people at this period, while some of the ten tribes, a little later, were being carried captive to Assyria. *These were going west* (Isa. 23 : 6).

Mitchell's "*Ancient Geography*" says, "As early as the year 1000 B. C. these people (Phœnicians) had explored the whole of the Mediterranean as well as the Black Sea, and had settled colonies on their shores; afterward, they sailed through the Straits of Hercules, and extended their voyages along the west coast of both Europe and Africa."

Swinton says, The Phœnicians had gone even further, they had made their way beyond what the Greeks call the

"Pillars of Hercules," that is the Straits of Gibraltar, and had sailed from the Mediterranean Sea into the Atlantic Ocean. The first people identified with the east and who settled in the west and may have given name to Tarshish was in the days of Solomon, about a thousand years before Christ. This principal center of trade was Tarshish. Some historians have thought it was so named from the son of Javan, by whom "The isles of the Gentiles were divided in their lands" (Gen. 10 : 5) and that his brother Kittim is supposed to have settled in Greece, which received the name of Cittim, while the former son, Tarshish, gave name to the far-off colony in the west.

But Prof. Geo. Rawlinson is of opinion that these voyagers circumnavigated Africa, and thus reached Tarshish from the west. There certainly was a Tarshish, west, five hundred years later than Solomon. She was then a merchant of Tyre. Supplying the markets with silver, iron, tin and lead (Ezek. 27 : 12) which commercial articles point to the west, to the mines of Britain, whose people at this early period had become wealthy and powerful.

"The ships of Tarshish" were, as Dr. Smith well observes, "a certain large kind of ship built especially adapted to the western trade." The growing commerce of the west required them, hence no particular place is intended. However, these "merchantmen" were sometimes used on the Red Sea, their plan of construction being the same (1 Kings 22 : 48). In one voyage under Jehoshaphat these ships were dashed to pieces at Ezion-Geber. The country they sought was Ophir, where it would seem the servants of Solomon went (1 Chron. 29 : 4). Without going into particulars we may state that there is to this day some evidence of the Hebrew-Phœnician enterprise in southern Africa. Rev. Dr. Taylor, who lived among the Zulus as a

missionary more than forty years, found many reasons for believing that Phœnicians had been there.

But in Spain it would seem that as early as one thousand years B. C., or in the time of Solomon, these traders, or the Heraclidæ, were spreading themselves along the western coast, their language and religion the inevitable "ear-marks" by which they may be known, as well as the names of cities, rivers, mountains, and also the names of their great generals were so called after the name of their "god" Baal which at that period may apply equally to the Hebrews.

The navy of King Solomon voyaged three years to Tarshish, which comports very well as to rapidity of travel (2 Chron. 9 : 21), "bringing gold and silver, ivory and apes and peacocks." On account of these articles of commerce it has been thought that Tarshish must have been east on the coasts of India or Africa.

HEBREWS IN THE BRITISH ISLES.

Coasting northward, the *Heraclidæ, the descendants of Hercules, the children of the traders*, were settled in Britain in very early times. It is probable that they were abreast of the great wave of European settlements by the descendants of Japheth. *So that the first inhabitants of these isles were the Hebrew-Phœnician people*, so well known in the east by their enterprise, navigation and commerce. The strait which separates the isles from the continent being only twenty-one miles over, was easily crossed. The southern and western part of the Island was first inhabited.

There are several names by which the British isles have been known to the world. The most important are as follows: (1) Davies in his "Celtic Researches," page 190, considers that the earliest name for Britain was *Y-Vel-*

Ynys, i. e., "the Isle of Bel" or Belus, the letter, V becoming B in Belus. (2) Its name may be derived from the Welsh word, "*Brydio*," which signifies violence, on account of the violent agitation of the surrounding seas possibly. (3) It may have been given by the Phœnicians from "*Bara-tanac*," "the land of tin," and hence Brittanca, then Britain. (4) Dr. Poole and others suggest that the Hebrew word, *Berith*, signifying oath, or covenant, and *ish*, meaning man, give us British, the man of the covenant. The British isles then would signify the oath-man.

Lieut. Totten of Yale says, "The word Britain is an astonishing confirmation here. It occurs in nearly the same form, and with reference to Israel (Saxon), twice in the Bible—*Britham*, a covenant. First in Isa. 42 : 6: 'I the Lord have called thee in righteousness, and will hold thine hand, and will keep thee and give thee *to Britham*, for a light of the Gentiles.' Second, in 49 : 8 : 'I will preserve thee and give thee *to Britham*, to establish the earth, to cause to inherit the desolate heritages.' Both of these passages are parts of addresses made to certain *peoples* represented as dwelling in 'the Isles' (Isa. 42:10-12; 49 : 8), and as being the descendants of Israel. Who are they, but Britains, who in ancient Welsh (almost vernacular Hebrew) call themselves 'Bryth y Brithan' or Biths of Briton, *i. e.*, 'The covenanters of the Land of the Covenant.' "

The Welsh claim that the Cymbri, their ancestors, were the original inhabitants of these Isles. They were generally called Celts or Kelts. The Phœnician colonizers were there early, and the Celtic Bael is usually identified with Baal, and like all the Hebrew-Phœnician colonies on the westward route were worshipers of serpents. The eagle

and serpent are combined in their symbols of important national events.

"The aboriginal, or at least the early inhabitants of Britain were of Celtic origin and race, as is evident from the fact that nearly all the names of mountains, lakes and rivers are still descriptive and significant in the Celtic language." A reliable author says, "The Phœnicians and Carthaginians knew the islands, and traded with the natives for tin." "From here (Gibraltar) having colonized well-nigh the whole of the Spanish coast, they (the Phœnicians) went northwards to the tin lands, and to Britain itself" (*Chambers' Ency.*).

Hesiod, who is supposed to have written 750 B. C., which would make him a contemporary of the prophet Hosea, alludes to a "Godlike race of hero-men who are called 'demi-gods' over the boundless earth," whose sire Jove, the son of Cronus, having given them life and settlement apart from men, made them to dwell at the confines of earth. . . . And they indeed dwell with careless spirit in the Isles of the Blest, beside deep eddying ocean" (quoted in "Works and Days," p. 82, 83).

It is related of one Hanno, who lived about 800 B. C., "that he made a voyage beyond the Pillars of Hercules, and visited a strange coast, which he reached by keeping due west, after traversing the ocean for thirty days."

"Homer, Solon and Horace speak of the Atlantides as being islands situated at a distance of ten thousand stadia west of Europe and Africa." Aristotle speaks of an island placed beyond the Straits of Hercules in these words: "It is said that the Carthaginians have discovered beyond the Pillars of Hercules a very fertile island, but which is without inhabitants, yet full of forests, navigable rivers, and abounding in fruit, it is estimated many days' voyage from

the mainland" (*vide*, "Creator and Cosmos," by Robert Shaw, page 192).

The route of travel by Perseus, the son of Danæ in Grecian mythology, corresponds with the position of the British isles. In his search for the Gorgon Sisters it is said, "So onward he went to the Tartissian land (Tarshish) and *thence across*, the dark sea toward the country of the Graiai"; and on his homeward flight to the continent the nymphs say, "Hasten then, child of Danæ, for we are ready to bear thee in our hands *across the ocean* stream which flows lazily round the world of living men." This account simply reflects the path of the early navigators, as they pass out of the straits of Hercules. (See "Tales of Ancient Greece," by Rev. G. W. Cox.)

Professor Geo. Rawlinson says, "They (Phœnicians) pushed along the North African coast in the direction of Spain, passed the Straits of Gibraltar, and planted colonies of great importance in Bœotica, the modern Andalusia" (p. 66). Also, "they certainly drew from this quarter those copious supplies of tin and lead which they imported into Greece and Asia, and from which they derived so large a profit. They called the islands and shores on which they had settled the "Cassiterides," or the "Tin Islands," and related of the inhabitants, that they were clad in black cloaks, and in tunics reaching to the feet; with girdles round their waists; that they walked with staves, and were bearded like the goats; that they subsisted by means of cattle, and for the most part led a wandering life" (p. 70).

Von Humboldt and Sir George Lewis say that, "Voyages to Cornwall, England, for tin and iron, were of frequent occurrence, 620 B. C." Xenophon, who wrote one hundred years later than Ezekiel, describes one of those ships

of Tarshish starting for Gades, now Cadiz. Sir Edward Creasy, a distinguished antiquarian, in his history of England, says, "The British tin mines mainly supplied the glorious adornment of Solomon's temple." Diodorus says that "Tin and bright iron were brought into Gaul from the western isles, six hundred and twenty years before Christ." Pliny says, "The whole of the Roman Empire was supplied with metals and with tin from Britannia." He says, "Greece, too, was supplied with tin and sundry metals from the same source as early as 907 B. C." Rollin says, "The Phœnicians took purple, scarlet, rich stuffs, tapestry, costly furniture, and curious works of art to the west beyond the Straits of Hercules; and brought back gold, silver, iron, and tin, etc." The Straits of Gibraltar were called "The Straits of Hercules" (see Ptolemy's map).

In addition to the evidence of historians that Tyre drew her mineral supplies from certain northern islands beyond the Pillars of Hercules (the Straits of Gibraltar), there is abundant evidence in Cornwall and the south and west coasts of Ireland, of the existence of ancient mineral mines worked by Phœnician enterprise. Not only are numerous exhausted tin mines found in various localities, whose history is totally unknown, but implements of Phœnician workmanship are found abundantly. Messrs. Lysons, in their account of Cornwall (page 204), says: "Cornwall has been celebrated for its tin mines from very remote antiquity. We learn from Strabo, Herodotus, and other ancient writers that the Phœnicians, and after them the Greeks and Romans, traded for tin to Cornwall, under the name of the Cassiterides, from a very early period. Diodorus Siculus, who wrote in the reign of Augustus, gives a particular description of the manner in which the valuable metal was dug and prepared by the Britons." Fragments of ancient

weapons are frequently discovered in Cornwall, in streams and buried in the ground. Messrs. Lysons, in the book already quoted, say, "they are instruments of mixed metal, commonly called celts, apparently cast in imitation of the stone hatchets and chisels of the early inhabitants. They are found in greater abundance in Cornwall than in any other part of the kingdom. . . . Several were found on the side of Karnbri Hill in the year 1844. In the parish of Halant, four miles north of St. Michael's Mount in the year 1802, a farmer discovered, about two feet below the surface of the earth, a quantity of celts, weighing about fourteen to fifteen pounds, with pieces of copper swords and heavy lumps of fine copper. . . . Another large quantity of celts, with spear heads and broken pieces of copper swords, with several lumps of metal, weighing altogether about eighty pounds, was discovered in the parish of St. Hilary, about the year 1800." Other similar discoveries have been made, and a comparison of these ancient relics, with the armor described by Homer in the *Iliad*, as worn by the Greeks (who were supplied by Tyre), shows they are identical in metal and manufacture.

"The ancient Syrians and Phœnicians are well known to have been active traders in copper, and they manufactured this metal into bronze by melting it with tin. Learned antiquaries assure us that the Phœnicians actually came to England and to Ireland in search of tin for this purpose, and a few years ago some curious bronze articles were found in several of the old mine workings in Cornwall, which are believed to have been left there by that ancient people at a time when no bronze was either made or used in England (*Chambers' Journal*).

The Phœnicians seem, from a very early date, to have carried on an extensive commerce with these islands for

the express purpose of supplying the nations on the Mediterranean, with these useful metals. For a long time they succeeded in keeping the position of the islands a secret; and we are informed that a Phœnician trader perceiving himself to be watched by a Roman merchantman, ran his vessel ashore rather than betray their locality, and was recompensed for his loss from the treasury of the State. The successive attempts of different nations to discover these valuable islands were, however, at last successful and the Cassiterides as well as the large islands to which they were adjacent were soon peopled by the restless Celts. We may see from this account a reason for the meager information that history gives of the British Isles at this period.

In these early times, before the mariner's compass was thought of, coasting was slow and dangerous, and the horrid stories which were told of the Western Isles were appalling to the most courageous. Pythias, who coasted from Marseilles to the Shetland Isles, met with many daring adventures. When he returned he declared that his progress was stopped by an immense black clam, or oyster, suspended in the air, and that any ship advancing toward it, would be swallowed in its gigantic shell!

When Julius Cæsar first visited those islands, B. C. 54, he found that the customs of the people were not different from the Gauls. The historian, Tacitus, who in the "Life of Agricola," takes occasion to describe the ancient British, confirms this account. He remarks that many points in the personal appearance of the Silures or inhabitants of South Wales, together with their proximity to the Spanish coast, afford sufficient foundation for the belief that they were a branch of the Iberians or first settlers of Spain; their religious rites and general characteristics bearing a marked resemblance to each other. Thus the great Celtic

family of Southern Europe composed of Hebrew-Phœnician to a great extent formed the first settlements on the islands, according to the best historians.

"The Roman theory of the Britons being indigenous and little better than cannibals is quite upset by other historical accounts. Instead of describing the Britons as cannibals, Diodorus regarded them as a superior people, and he attributed to them the simple virtues of the pure and early state of society fabled by the poets (see Skene's "Celtic Scotland"). Tacitus makes no mention of woad-staining, nor other horrible customs mentioned by the Romans. On the contrary, from that historian also it may be inferred that the social condition of the Britons was pure. If the Britons were the savages our school histories painted them, it seems remarkable that by the end of the second century they were so far advanced in wealth and civilization as to be one of the most valued provinces of the Roman Empire.

The names given to the Supreme Being by the Hebrews and the Druids point out in a still more definite manner the identity of the two Deities. The Hebrews were accustomed to adore God under the title of Baal "Thou shalt call Me no more Baali" (Hos. 2 : 16). With the Druids Bell was the Supreme God. Shaddai the Almighty (Gen. 17 : 1) was another title of the Hebrew Divinity ; it had also its synonym amongst the Druids, for the word Seadah had exactly the same meaning, and was applied as a name of Bel. The sacred name of the Lord, Yehovah, had likewise its equivalent term among the British Druids. Hu was an epithet of Bel signifying the self-existent being, He that is. The similarity in sound of the two names, and the near relation between He that is, and I am that I am (Exod. 3 : 14) cannot help but strike the most careless.

Such then were the ideas entertained by the Israelites and the Druids, and none can deny that the Being to whom they are given is the same, forming a strong argument that the Druidical and Israelitish religions had a common origin, and that those who introduced Druidism into these islands of the West were at some time in immediate connection with Israel" (*Banner of Israel*).

In Britania Prima, a part of which is now Cornwall county, there are the ruins of hundreds of temples, as those of Stonehenge as well as in Stennes in the Orkney Islands, which are in a good state of preservation. In these the serpent worship is distinctly figured as in all the colonies founded by the tribe of Dan. These temples consist of circular rows of stone, inclosing their sacred symbols and altars, as the people were accustomed to open-air service like those of Baal worship in Greece and Palestine (1 Kings 16:33). Tillie-Beltane, in Perthshire, means the hill of the fire of Baal. Great Britain has over a hundred names of places beginning with Bal. At Balnoon, near St. Ives, one of these huge cromlechs bore the name of "the Frying Pan"; within sight of St. Ives is Carn Brea, and the aged natives will tell you "Yonder are the remains of the Druids' round houses, and that there the giants used to kill the children on the top of those high stones." Some of these flat altar stones, which lie across the top of two upright monoliths, are grooved or scooped out, so as to receive the human body when it was sacrificed.

The inhabitants were worshipers of Bel or Baal, that old pet of Jezebel the wife of King Ahab, and daughter of Eshbaal, King of Sidon (1 King 16: 30, 31). Here, as in Syria we meet the *Bel Thine*, a temple for the preservation of *Bel's fire*, and the Pillar stones generally are carved with *serpents*. Mr. J. S. Phene in his "Prehistoric Traditions and

Customs in Connection with Sun and Serpent Worship," says, "We see the Phœnician serpent with its head surrounded with a nimbus or halo as of the sun itself, curiously enough reproduced as one of the supporters of the arms of the Highland clan—Don-nachie."

Their government was by the priestly orders like those of the Hebrews in the early times. Their agriculture and stock-raising for which Palestine was proverbial shows marks of their eastern origin. Here the words Din, Dun, Don and Dan signify ruler, or master, as in Spain. The history of Scotland is full of examples; its ancient name was Gael-*Dun*, a corruption, is it not, of Baal-*Dan*, or the El, may refer to the Hebrew God of Dan. A still later name was *Cale-Don-ia*, still retaining one of the forms of Dan in combination. Names of localities as *Dunium*, *Danum*, Lon-*din*-ium, now London, and *Gad*-em, possibly from Gad, one of the Hebrew titles, and others are names of like historical allusions. The great part of the peninsula from the Bristol channel to Land's End was called Dannonia from *Dan*nani, who inhabited it. At a later period Devonshire only was called *Dan*nonia, but the original language was retained longer in Cornwall." Their idolatry appears in their names of places, thus, in the words Baal, as Baal-Gad, Baal-peor, Baal-bereth, Baal-Zephan, Baal-zebub. In both Ireland and Scotland, this word is common as in Palestine, as in Baal-y-mena, Baal-y-shannon, Baal-y-tir, Baal-meon, Baal-briggan, Baal-moral, Baal-y-Nah-insh, Baal-Gebbon, Baal-y-bai, Baal-y-Gowan, Baal-y-Castle, Baaly-y-Moni, Baal-y-Ner, Baal-y-Garai, Baal-y-Nah, Baal-y-Hub-ish, Baal-Nah-Brach, Baal-Athi, Baal-Dayon, and others. It becomes evident therefore that the Hebrews formed a considerable part of the early colonies on the Island and adjacent regions. This will

further appear as we trace them in ancient times still further west and note the periods of their departure from Palestine. It may be noticed here that about the eighth century before Christ at the breaking out of the last wars of Assyria with the Northern Kingdom of the Hebrews that there seems to have been a new effort at colonization on the islands. This evidently springs from a desire to save their lives and that of their families by going to the West, as the Phœnicians had done six hundred years earlier. Ancient maps are marked with colonies about this period (see Mitchell's "*Anc. Geog.*"). This was just before the final rupture of Israel. The prophet Joel, fifty years before the captivity, informs us that "Tyre and Sidon and *all the coasts of Palestine*" (3:4) were engaged in a carrying trade and a sale of "the children of Judah" to the Grecians that they "*might remove them far from their border*" (verse 6). Israel was involved in the same traffic (verse 2), and notice, from "the place whither ye have sold them" *God will raise them up* (verse 7). How "far" was their removal? If to the western limit of colonization at this time, it was at least not less than three thousand miles by ship. Then, too, Isaiah, who lived a little later, by divine authority, commands, "Pass ye over to Tarshish" (23:6) located, as we have seen, on this great highway of travel. Is not this a clew to the settlement of Israel in the isles? Was not this their asylum in time of danger?—for the prophet says, "Be still ye inhabitants of the isle" (verse 2). Micah, five years before the Assyrian captivity in the true spirit of emigration shouted to Israel, "*Arise ye and depart, for this is not your rest*" (2:10). The event has shown that on the isles, we have found *the rest* nationally as well as in the Gospel. When Isaiah says, "Depart ye, depart

ye," and exhorts to purity, he also says, "The Lord will go before you and the God of Israel will be your rearward" (52 : 11-12). The context shows that this passage referred to the Gospel also, which the inhabitants of the islands have certainly received in large measure and the God of Israel has gone before them as a people in a remarkable manner. Thus has God opened "a way in the sea and a path in the mighty waters."

It may be remarked here, if this subject needs further confirmation, that when the great gathering shall come, the Lord says, "Surely the isles shall wait for me, and the ships of Tarshish first, to bring thy sons from far, their silver and their gold with them, unto the name of the Lord thy God, and to the Holy One of Israel, because he hath glorified thee." If God is not glorified in the people of the British isles and the Saxons generally, please where is the country? (Isa. 60: 9). And who are the great shipbuilders and navigators of the present age?

Julius Cæsar says, "The learned Druids were taught in the Irish schools, and the youth from Gall were sent over there to finish their education." He further says, "Persons who desire to acquire a more extensive knowledge repair to Britain for information." What to them was the beginning of literature, in these latter days, is a fuller development, but "the end is not yet."

Thus, the divinely instructed people from the east had carried their learning and development to the far west, and though losing the true knowedge of God in Palestine yet their sharpened wits had taken a commercial turn which to this day on the British isles is astonishing the world. Shall we say that now this same people by their enterprise and forethought are opening all nations to a higher civilization and leading them out "into a wealthy place?" "*Where-*

fore glorify ye the Lord in the fires, even the name of the Lord God of Israel in the isles of the sea."—(Isa. 24 : 15.)

THE HEBREWS IN IRELAND.

As early as the conquest of Canaan by Joshua, we can hardly suppose that the descendants of Japheth had reached the western limits of Europe. And not being navigators were not prepared to take possession of the Western Isles, as they were called. The providence of God had reserved them for a different purpose.

Isaiah says of Israel, "Thou shalt behold the land that is very far off," the "*Yarish*" land which may refer to the *Irish* land known as Iberia or Hibernia, now called Ireland. Some learned authors have thought that Erin, its ancient name, was originally Irin or Jurin the land of the Jews. Seeing the Hebrew origin of its inhabitants, they supposed they were Jews. Humboldt the great traveler and historian believed that the people of Ireland were Israelites and that large numbers of them passed through Lacedæmonia and Spain on their way thither.

"Ireland is called by Diodorus Siculus, Iris or Irise, and Strabo names the Island Iernie, Cæsar, Tacitus and Pliny, call it Hibernie, Mela and others Juverna, the natives *name it Ir or Erin*" (*Vide Am. Cyc.*).

"The inhabitants are by some supposed to be descended from a colony of Milesians who emigrated from Spain about five hundred years B. C., but others believe that they were of Celtic origin and passed over from Britain" (Mitchell's *Geog*). We place this event somewhat earlier.

Their colonies came repeatedly from Greece and were said to be Phœnician and Egyptian, which marks them at once as Hebrew. Their name, their language and their religion bear undisputed testimony to the westward march

of Dan, as the leader of some of the Hebrew tribes in their secure settlement beyond the wars and troubles of the east. The prophet could well say, "*Be still, ye inhabitants of the isle, thou whom the merchants of Zidon, that pass over the sea have replenished.*" (Isa. 23 : 2.) For they were even then, seven hundred years B. C. when Isaiah wrote, not seriously affected by the Assyrian or Babylonian wars. They might well be quiet for God was "their rearward" (Isa. 52 : 12) "and a little sanctuary in their midst." (Ezek. 11: 16.)

"Ireland appears to have been originally peopled by colonies from Carthage, and through this channel to have received its language from the Phœnicians to whom the Celts have been indebted for theirs. Their own historians declare this to have been the case, and the Irish language was originally called Bearni Feni, or the Phœnician tongue" (*Quackenbos*).

A report on the metallic mines of Leinster was presented to the Royal Dublin Society in 1828, in which the following paragraph occurs: "If we may judge from the number of ancient mine excavations, which are still visible in almost every part of Ireland, it would appear that an ardent spirit for mining adventure must have pervaded this country at some very remote period. . . . Many of our mining excavations exhibit appearances *similar to the surface workings of the most ancient mines of Cornwall, which are generally attributed to the Phœnicians.*" M. Moore, in his first volume of the *History of Ireland*, says: "Numbers of swords made of brass have been found in different parts of the country . . . It has been thought not improbable that all these weapons, the Irish as well as the others, were of the same Punic or Phœnician origin, and may be traced to those colonies on the coast of

Spain which traded anciently with the British Isles." The Rev. Dr. Vincent, in his treatise on the commerce and navigation of the ancients in the Indian Ocean, says: "Tin is mentioned as an import into Africa, Arabia, Scindi and the coast of Malabar. It has continued an article of commerce, BROUGHT OUT OF BRITAIN IN ALL AGES, *and conveyed to all the countries in the Mediterranean by the Phœnicians*, Greeks and Romans, and carried into the Eastern Ocean, from the origin of commerce." It may be said that tradition is no guide in the matter; before, however, being too dogmatic on that point, we must not forget that Professor Freeman in his Historical Essays has pronounced traditional history up to the conversion of the English to Christianity, to be in the main trustworthy history. Long before the fairest portion of the House of Israel was deported from Samaria to the lands of the Medes and the Persians, kindred races, and of the Aryan stock, Spain was to the Hebrew and Phœnician navies the uttermost bounds of the West and was called Ierne; but when the British islands were discovered Ireland took that name as being the uttermost bounds. Later it took the name of Scotia, afterwards it passed on to North Britain, now called Scotland. Ireland then being discovered, its numerous harbors were doubtless fully appreciated by the sea-faring Hebrews and Phœnicians; and there they settled as colonists, as we may safely conclude from the fact of the ancient Irish tongue bearing so great an affinity to ancient Hebrew, as to appear to those who are masters of both languages to be only dialects of the same tongue.

"From the same affinity of language we know the Welsh, the ancient Britons and the Irish Scots, to have the same origin (see Warner's "History of Ireland"). "The Irish tongue," says the historian, "reveals its antiq-

utity by having no affinity with any other language than Hebrew and Phœnician." "The History of Ireland" and the Annals of Ireland by the "Four Masters" and Villaneuva claimed for them that they were of the city of Dan at the foot of Mount Lebanus where the Phœnicians worshiped the graven image given them by Micah, and where Jeraboam had erected the golden calf."

The people were called Celts and their language attests their Hebrew-Phœnician origin. The Old Sanscrit is its basis and many hundreds of its words from Hebrew "roots," have been collected, and, the nearly identical sixteen letters of the Phœnician, remarkably agree in name and form. Their national peculiarities are simply a type of the Land of Palms in Syria, and historical and geographical names have been transplanted with wonderful precision

Col. Gawler well remarks that "The old Irish manuscripts, many of which I believe are still untranslated, seem to possess a vast amount of information regarding the *Dannans*, or *Tuatha de Dannan*," the Hebrew of which signifies the *Tribe of Dannan*, whose name corresponds very nearly with the Grecian Danaoi, a people whose maternal name was Danæ, and evidently from Dan. These having ruled in Ireland two centuries were first joined by the Milesians, who were of the same race about a thousand years before Christ. Thus the date of the arrival of the first colony of the Dannans would be 1200 B. C., or eighty-five years after Deborah and Barak's song of victory, when we are told that Dan had ships" (Jud. 5 : 17).

The undisputed headquarters of the Dannans was Northern Ireland. Here we find a large percentage of the names of places with the word *Dan* or *Don* in combination, as *Donegal*, *Donaghadee*, or *Dun* as in *Dundalk* and *Dunum*.

These towns or places, if not the earliest, are among the first reputed settlements of the *Tuatha de Dannan.* In Ptolemy's map of Ireland are such names as *Dans-Lough Dan-Sowar, Dan Sobairse, Dan-gen* Castle.

The Dannans and Milesians, "according to the Psalter of Cashel, were highly skilled in architecture and other arts from *their long residence in Greece and intercourse with the Phœnicians.*" The worship of Bel or Baal, after whom the city of Baalbec was named in northern Syria, was also transferred from the fatherland. Baal-worship was Israel's idolatry (2 King 10:26). The Psalter of Cashel says, "that the Tower of Tera was built for the preservation of *the fire* of Baal and was called Bel-Thine," and their religious rites were so nearly identical that this land is called "Phœnician Ireland."

"In the early mythology Manannan was the god of the Sea. He is represented as a celebrated merchant of the Isle of Man, and the best pilot in the west of Europe. He was able to foretell foul or fair weather with absolute certainty, by studying the stars. He was the son of Lir—the original of Shakespeare's King Lear—but is also called the son of Allot of the tribe of the Tuatha de Dannan. In Irish story he is the chief of the fairies of the Land of Promise. His Welsh counterpart is Manawyd*dan*"(see "*Departed Gods,*" by Rev. J. N. F.).

"From Irish tradition we gather that the religion of the early Celts of that island resembled that of the patriarchs. They worshiped one Supreme Being in groves, and they offered animals in sacrifice to the deity. These sacrifices were offered on rough unhewn altars, to be seen at the present day in various parts of Britain and in the several countries through which the Hebrew-Celts slowly moved during the centuries of their wanderings. In Ireland

these so-called Celtic altars abound; and it is conjectured that their rough unhewn structure is due to a command in Exodus (chap. 20 : 25) which adjures the Israelites not to build their altars of hewn stone, "If thou wilt make me an altar of stone, thou shalt not build it of hewn stone." Whatever else the Celtic-Israelites failed to remember of their ancient law, this command evidently lived in their memories for many centuries and in many lands. Ireland is full of monuments of this description, and it is impossible to deny that they were erected with the same design. The pillars are two blocks of unequal size and height, supporting a third, which thus presents an incline like the stone altar at the 'Giant's Ring,' Belfast. These monuments are probably nearly as old as the time of Moses; and there can be little doubt that they are structures raised by the Canaanites, or primitive inhabitants of the Holy Land."

Besides the testimony of the unhewn altars to an extremely early arrival of Israelites in Britain and Ireland, there are other indications of Israelitish occupation. Warner, in his "History of Ireland," tells of certain pillar-stones supposed, he said, to be like those mentioned in Scripture, and to have been erected as memorials of some great transaction. There are also heaps of coped stones, some of them small, some of them large. The former are supposed to have been originally the graves of men, according to a custom which prevailed among the Israelites mentioned in the Book of Joshua; the larger stones may have established covenants like that between Laban and Jacob. Dr. A. Clark says, "The Irish were, from time immemorial, accustomed to Eastern rites, and celebrated their Easter after the Asiatic manner. I have myself noticed among this people a number of customs both sacred and civil, that are of mere Asiatic origin; and not a few exact

counterparts of some among the patriarchs and ancient Jews, as mentioned in the sacred writings; and were historians and chronologers to look more towards the east, than towards the west, not only for the origin of the religion of Ireland, in its early days, but for the origin of the nation itself, they would probably get nearer the source." Parkhurst, the learned lexicographer, says, "It seems not a little remarkable that the Northern nations should have retained Hebrew words nearly in their physical sense. The Saxon "Bael" signifies a fire. Bel, Bal, or Bael, was the name of the chief deity of the ancient Irish, which, according to Col. Vallancey, they derived from the Punic."

One of Thomas More's poems was written on the fact as he says, in a note to Mr. Havintton "professing to prove that Irish were originally Jews." (?)

> "The harp that once through Tara's Halls,
> The soul of music shed,
> Now hangs as mute on Tara's walls,
> As if that soul had fled."

These learned authorities are sufficient to indicate the Hebrew origin of some of the inhabitants of Ireland and their route through Carthage and the west, as the natural source of eastern ideas and language.

The same national culture and discipline of letters peculiar to the Hebrews, Phœnicians, Greeks, Carthaginians and Spaniards, at this early period, is also true of Northern Ireland. The universities, and other seats of learning had become world renowned. Dr. Johnson said, "Ireland was at those times the school of the West, the quiet habitation of sanctity and learning." Lord Lyttleton said, "Most of the lights, which, in times past—times of thick darkness—cast their beams over Europe proceeded from Ireland." Mosheim says, "Ireland supplied Gaul,

Germany and Italy, with their scholars, and professionals." Camden says, "At that time the Saxons flocked from all quarters to Ireland, which was a mart of literature." It is recorded as a mark of respect to many of the great ones: "He was sent to Ireland to be educated." Sir James Ware says, "The English Saxons receive their education from schools then planted in Ireland." Fred Jos. Spencer says, "We can understand why Ireland was once the light of the world. She was once the sanctuary and the asylum of knowledge, the protectress of the feeble, and the university of the nations."

The people of *Southern* Ireland were clearly of different descent from those of the North, and have continued to be even down to the present day. And if they were Phœnecians, as it is obvious they were, then they would properly assume the name of Canaanites, as they came from the northern district of Palestine, and formed a part of the seven nations despoiled by Joshua. History testifies that these found their way to the South of Ireland, that they inscribed upon a large rock, "We are Canaanites who fled from Joshua, the son of Nun, the *robber.*" The Irish have a national song of sixteen verses, ending with the chorus, "I am Paddy, the Canaanite." It is evident from a somewhat careful study of the Word that for a time Canaanites were to dwell beside the children of Israel (Josh 9 : 23) and do menial service on account of the "curse" pronounced on them for their deception of Joshua. As the Canaanites were with Israel in their idolatry, they were still to be with them in their restoration to the true God, when they were to be broken off forever or converted to their faith (Zech. 14: 21), and then there should "be no more the Canaanite in the house of the Lord of Hosts."

This subject shall receive further notice in its appropriate place.

THE HEBREWS IN WALES.

The early colonization of Cambria, by the Kymry or Cymry, or what is now known as Wales, was of Hebrew extraction, as their language, habits and traditions abundantly confirm. The Kymry of Wales, according to Prof. Rawlinson, was identical with the Roman Cimbri and appear to have received their name from Omri, the founder of Samaria, the site of which was purchased by him for two talents of silver (thirty-five thousand dollars) (1 Kings 16 : 24). On Assyrian obelisks at the time of the captivity, the names Beth-Kimri and house of Omri, are generally identified as the same people.

It may be curious here to remark that the Welsh people were sometimes called Taffes or Taphies, possibly from the city of Tahpanhes (Jer. 43 : 7) or in memory of Tephi, the daughter of Zedekiah, to whom their loyalty is acknowledged. Tradition says that it was "Hy Cadarn or 'Hu the Mighty,' who first led the nation of the Cymry to the Isle of Britain and from the summer land called *Deffrobani* they came, where Constantinople now stands; and through the hazy ocean they came to the Isle of Briton and to Llydaw, where they have since remained." Thus, they came partly by the Great Sea, as the colonies had done five hundred years earlier. An eminent Cornish scholar of the last century, who devoted much time to prove the affinity between the languages of the Israelites and the ancient Britons, observes:—"It would be difficult to adduce a single article or form of construction in the Hebrew grammar, but the same is to be found in Welsh, and that there were *many whole sentences in both languages exactly the same in the very words.* Hebrew appears to have been the language

of the learned among the Cymry down to a very late period. Thus Taliesin, a celebrated bard of the ancient Britons, who was subsequently converted to Christianity, distinctly says, when speaking of his own songs, "*My lore has been declared in Hebrew, in the Hebraic tongue have I sung.*"

"The Welsh language contains a large infusion of Hebrew words and idioms, as may be seen by any one who will examine *Davies Mythology of British Druids*, or any of those early records. Their bards sang their odes in Hebrew, their poets wrote in Hebrew, all their learned men spoke it. Their ancestors having been descendants direct from Palestine, and having brought with them their mother-tongue into Ireland and Wales, their native language holds firmly to-day a large proportion of Hebrew words. A certain learned divine in London, a man of letters, a lecturer, a philologist, and an ardent searcher after truth, says, in early life philology had engaged his most earnest study. He entered upon the study of Hebrew with great zeal and diligence. He found, however, that to obtain a perfect knowledge of it he must first master a living language. "Do you know," said he, "that language was Welsh? Welsh is full of Hebrew and without a thorough knowledge of that tongue I found I could not acquire the facility in Hebrew, which I desired."

"Look at the word Beth, the word for house, as Bethel, Beth-any, Beth-aven, Beth-esda, Beth-lehem, and many more. The word Beth is Hebrew and it is common in Wales, as it is in the land of Canaan. Beth-Gelert; Beth-ersden, Beth-nal, Lam-beth, Mor-beth" are names of places of note.

According to Sharon Turner (Book I., pp. 234-257), the Saxons were acquainted with the Runic characters. The Rev. W. H. Milner, in "Israel's Wanderings," says:

"Haigh, in his 'Conquest of Britain," pp. 32, 66, 68, 88, 106, 107, notices numerous points of resemblance between the Runic alphabet and those of the ancient Phœnicians and Hebrews. "The Celtic was itself an offshoot from the Hebrew or Phœnician tongue, and a marked resemblance may still be observed between the Hebrew and Welsh of the present day, and we can only wonder that thirty centuries, involving so many political revolutions, should not have produced a greater difference between them" (*Quackenbos*).

"In the Welsh triads, and in the ancient Irish literature, the Welsh people were called *Semoni*. The fact was that Simeon was held in chains and "*separated* from his brethren" till they were made known to Joseph (Gen. 43 : 23). In Wales, crowded as they are, we find a separate language, separate schools, separate churches, separate post-offices; everywhere separated from their brethren. If such isolation should be found in the West or on some of our unsurveyed prairies, we would not wonder at it."

"The Kymry of Wales" says Hayden "had the harp on their coat-of-arms which they received from Ireland," and good authority says it was brought thither by the Tuatha de Dannans in the seventh century before Christ." There is little doubt but that the early inhabitants of Wales were among the first colonies that passed over to the islands from the east and as it would seem were greatly reinforced about the time of the general breaking up by Assyrians. With this corresponds the inscriptions on the Assyrian monuments where the Cymry are constantly referred to. Their religious worship exactly corresponds to the Hebrews at the time of the exile. *Hy Cadarn* (according to the Welsh Triads, was "the first who led the nation of the *Cymry* to the Isles of Britain"), who finally arrived in England, and gradually settled down under the

various names of Cymry or Welsh, Danes and Normans." Says a modern historian, in an interesting work, "The Book and its Story," when describing the Druids, the priestly order among the ancient Britons: "At Iona, in times of which we have no written record, were carried on many of the simple religious *customs of the old Hebrews.* . . . The Druids *like Israel*, worshiped in groves at first, and set up *memorial stones*, generally *under oaks*, which to them were especially sacred; then, *like Israel*, and without their written revelation, polluting them by idol worship." Just as Scripture tells us, "My people Israel ask counsel at their stocks, and sacrifice upon the tops of mountains, and burn incense *under oaks*, and poplars and elms. . . . Israel slideth back as a backsliding heifer. Ephraim is joined unto idols: let him alone." And so Ezekiel was commanded to cry, "Alas! for the abominations of the House of Israel! . . . . when their slain shall be among their idols, under every *thick oak* the place where they did offer sweet savor to all their idols" (6: 11, 13). The idolatrous worship of the House of Israel under the thick oaks of the land of their fathers appears to have been repeated by their descendants under that same tree which is so familiarly known to us by the title of THE BRITISH OAK, until, as a nation, they were brought to receive the Gospel of Christ.

No wonder then they brought Baal-worship with them. No wonder the ancient songs of the Druids and of Wales were written in the Hebrew. No wonder we have to-day in our language so many words derived from the Hebrew. No wonder that the hill-tops of Cornwall, Wales, Ireland, and Scotland, abound in memorials of Baal worship the same as once existed in Canaan.

PUNIC-HEBRAISMS.

Dr. Smith in his Bible Dictionary has given us a very concise and interesting statement which sufficiently confirms our theory of the united people in the colonization of western Europe. He fully confirms the main points here made, that the so-called Phœnician colonies were really Hebrew-Phœnician in their origin. He makes the following points clear. (1) In the first place, he affirms that their language was "Shemitic" as the Hebrews certainly were, though the Phœnicians were Canaanites, and hence from the family of Ham, and that the language of the two peoples were closely allied, as the whole history of the Hebrews in the days of the Judges most fully confirms. The kinship of the two languages also appears in the colonies at Carthage and Greece en route for the islands of the West.

(2) The account of Herodotus that the Phœnicians came from the shores of the Red Sea accords with the history of the Hebrews. The names of persons and places are best interpreted by the Hebrew language.

(3) The religious worship of the Phœnicians, being the seven (the Hebrew number) planets, is fairly stated as the idolatry of Israel in the reign of the Kings. The simple-minded people of the ten tribes were born, on the mother's side, of these same heathen worshipers, and hence they had a powerful influence against the one God of the more devoted Hebrews. The corrupting sacrifices and devotions of their female divinity were well adapted to the demands of the depraved condition of the Hebrews, who offered oblations to "the queen of heaven" (Jer. 44: 25).

(4) The invention of letters, though commonly ascribed to the Phœnicians is also said to have been the invention of Egyptians and Syrians, where the Hebrews certainly once

were, as well as in the country of the Phœnicians in later periods. The names of the Hebrew alphabet fully accord with the Phœnician and the Greek and are significent in the former language. The names of the letters were not in Hebrew or Phœnician but Aramaic form, showing that it was a mingling of the language taught generally in Palestine.

In general it may be said that what was true of the Hebrew and Phœnician colonies in Greece and Carthage was also true of those in Spain and Ireland, the British Islands and Western Europe.

Since writing the above we find some very just remarks by Mr. E. de Ridder, in the *Banner of Israel*, drawn from Canon Lysons' historical works. He says:

"In regard to religion and language, the late Canon Lysons says the religion of the Britons appear to have been very much the same as that professed by the inhabitants of Palestine at the earliest period of its history, in short, that which may be called the patriarchal or pre-patriarchal religion.

"The earliest British worship was probably of a similar character to that of Abraham before he received his call from Ur of the Chaldees, and it is a fact well worthy of observation that while all, or almost all, traces of the domestic appliances of the aborigines of this country have perished, so many remnants should have been left of their religious worship. Diogenes Laertius compares them in point of learning and philosophy with the Chaldeans of Assyria, the Magi of Persia, and the Parsees of India.

"Pliny seems to make it a question whether the Britons learnt their religion from the Persians, or the Persians from them, which must be taken for a high compliment, considering that the Persians were held to be the wisest among

heathen. Heathen undoubtedly we must still call them, but were the earliest Druids idolaters? Can those with truth be called idolaters among whom there was no idols? And I cannot help repeating the remarkable circumstance that, while gods and goddesses prevail throughout the heathen sites of Egyptian, Greek, Roman, Hindoo, Chinese, Mexican and other idolatrous nations, not a vestige of an idol or image has ever been found, that I have heard of, in a British long barrow.

"The learned Selden has this remarkable passage:—'Although you may truly say with Origen that, before our Saviour's time, Britain acknowledged not one true God, *yet it came so near what they should have done, or rather nearer* than most of others, either Greek or Roman, as in Cæsar, Strabo, Lucan, and the like discoursing of them, you may be satisfied; for, although Apollo, Mars, and Mercury, were worshiped among the vulgar Gauls, yet it appears that *the Druid's invocation was to one* all-healing, all-saving power.'

"Can we be surprised that they so readily embraced the Gospel of Christ? Speaking further on, about those tumuli or barrows, Canon Lysons says the great majority of the names have a Hebrew or Chaldee root, and a signification pointing to the nature of the work carried on at these localities. We cannot avoid the conclusion that our British ancestors were devoted to that kind of worship which they brought with them from the East, whence they came at a very early period, even close upon the patriarchal times of Holy Writ.

"There seems a very near connection between the Samothracian and British mysteries, and Jamblicus plainly tells us that the language used in these mysteries was Chaldee or Hebrew. "Whenever I have found places in which there

are remains of a decidedly Celtic character, evidencing sun-worship, I have set about to discover the popular names of the places where these antiquities exist, and the names of the villages or townships in which they are situated, and in the great majority of cases I find a name of Hebræs-Celtic origin explanatory of the worship there carried on.

"Very near Farbarrow, which is in Hawkesbury parish, is Hamoth Hill, and within a few miles we have Ararat, where there is a large tumulus. Whether these two names may be of fanciful origin or not, I have no means of judging; but we find them surrounded by places having names of an oriental etymon, and abounding in remains of British worship. Nevertheless, the fact of names of so peculiarly Scriptural a type as Aven, Hamoth, Ararat, and Solomon's Court occurring within the radius of a few miles, yet totally unconnected in any other way, is not a little remarkable. At the end of his work, "Our British Ancestors; Who and What Were They?" Canon Lysons gives a glossary of English words derived from the Hebrew, Chaldee, or Syriac, commencing at page 366, to 497.

"He says his object is to show that the whole foundation of the English language, as we now use it, is Hebrew or Chaldee; and when he uses the word Chaldee, he uses it in the sense in which it is applied by Vitringa, who says:—'Of all languages, the Chaldee differs the least from the Hebrew, so that it is rather to be esteemed a dialect or varied pronunciation than a different lauguage.'

"So far I have quoted from Canon Lysons' great work, and must say that it is very remarkable blind evidence of our Israeltish origin, coming, as it does, from a blind man to the identity of this race with Israel, as I learn from our respected editor of the *Banner* that he was."

We hardly see why it should be thought necessary to

have *images* in the worship of the planets, although we are assured that there were in their worship in Palestine. The best authorities, historically, believe that idols, especially among the common people, were used in the first settlements in the British Isles. But it may be that the Druids after the fifth century B. C. were so thoroughly instructed from the East that image worship ceased, and sacrifices were rendered to ideal gods or to a single deity, more in harmony with the true Hebrew worship.

All this fulfills an important prediction uttered to the ever-to-be-remembered Jacob: "*Thy seed shall be as the dust of the earth, and thou shalt spread abroad to the west, and to the east, and to the north and to the south, and in thee, and in thy seed, shall all the families of the earth be blessed.* (Gen. 28 : 14). This is the inspired order, *West*, East, North, South. We have now followed them to the West as far as the Islands. We stand before this word amazed. Is it possible that here we shall become a blessing to all the families of the earth, and as multitudinous as the "dust"? Let the future chapters explain.

CHAPTER III.

THE ROYAL HOUSE IN BRITAIN. — THE SECOND COLONY. — THE COMMISSION.

The Prophet Jeremiah was intrusted by the Lord with a commission to the *nations*. "See I have this day set thee over the nations, and over the kingdoms, to root out, and to pull down, and to destroy, and to throw down, and to *build and to plant*" (1 : 10). These nations are the two houses of the Hebrews. The rooting out and pulling down clearly refers to the captivity of the Jews in Babylon, and includes that portion of his life inscribed in his book. He also received permission to build and to plant, which, so far as we have been able to discover, must refer to the planting of Jews *with Israel in the Islands*. It is evident that the planting refers to the Jew, for so it reads: "And it shall come to pass, that, like as I have watched over them [Jews] to pluck up and to break down, and to throw down and to destroy, and to afflict, so will I watch over *them*, to build and to plant, saith the Lord" (Jer. 31 : 28). This planting could never refer to the gathering from Babylon, as the New Covenant is distinctly referred to (31), and they were not to be "*plucked up nor thrown down any more forever*" (40). This affected both houses of the Hebrews and hence properly spoken of the "nations." This accords with other Scriptures as well as the earnest wish of the Prophet himself.

THE WISH GRANTED.

"Oh that my head were waters and mine eyes a fountain of tears, that I might weep day and night for the slain

of the daughter of my people," *i. e.*, the Jews. "*Oh that I had in the wilderness* a lodging place of wayfaring men (the wanderers) that I might leave my people and go from them" (Jer. 9 : 2). After various fortunes among the Jewish people, there are many reasons for believing that this most earnest wish and prayer was granted in his serene old age, and that he actually did go to their then thriving colony of Israelites on the British Isles. If this desire was in his early years, how it must have been intensified by his experiences the reader can easily imagine. He was to go "into a land that thou [Jeremiah] knowest not," but the Prophet adds, "Oh Lord thou knowest" (Jer. 15 : 14–15), and after these words were heard the Prophet says, "thy word was unto me the joy and rejoicing of mine heart." This most ardent wish in prophetic vision was granted, not to his joy only, *but it lays under tribute all modern civilization.*

His scribe Baruch was to go with him and the promise was made, "thy life will I give unto thee for a prey *in all places* whither thou goest" (Jer. 45 : 5). A few of the places referred to, the reader may consider, following the account given by the Prophet himself, and what trustworthy traditions we are able to gather from reliable sources.

Immediately after the destruction of the city of Jerusalem, the sons of Zedekiah being slain, Jeremiah was taken by the Guards of Gedaliah to Mizpah (Jer. 40 : 6). A little later he is at Chimham, on the national thoroughfare to Bethlehem and Egypt (41 : 17). There he remained some time. His company was not numerous, but notably his Scribe Baruch, and *the daughters of King Zedekiah* (43: 6) as Josephus also relates (Antiq. 10–9–4.) These tar-

ried some time at the city of Tahpanhes or Daphnæ. Then came the word of the Lord concerning *all the Jews in the land of Egypt* telling them of the evils and afflictions that should come on them there, and warning and entreating them *to escape* (44–14). The Scripture narrative closes at this point.

But where did the Prophet and his Royal company go. He desired with tears to be at rest in some other land. That he knew that a Hebrew colony had been formed in the Islands there can be no question. Ezekiel, his cotemporary, had written of it. The tribe of Dan was even at that period engaged in their carrying trade (27 : 19), shipping "bright iron" probably from the Cassiterides, and could easily have taken them on shipboard. That God had commanded them to escape with a long standing promise of success to him and his scribe is also evident. He knew it was *certain death* for him to remain longer in Egypt, and these motives if no other intimations were given, were strong enough in most human beings to induce them to flee at once to a place of safety. Isaiah had said, "Pass over to Tarshish" and then speaks of "the inhabitants of the Isle." Jonah had "paid his fare" thither long before. And now that there had been a colony in the Islands well known by report for more than five hundred years, the most appropriate thing for him to do, as it would appear, was to embark at once to the Islands. This, we believe, he actually did. There he fulfilled the *second part* of his work, "to build and to plant," founding the second colony in "*Yarish*" land, the *far away* country (Isa. 23 : 6–7).

Traditions in regard to Jeremiah are important and interesting in the absence of direct testimony from the

Scriptures. From these it is clear that he did not die in Egypt. The Jews believed that he escaped. The Jewish saying that "the Spirit of Jeremiah dwelt afterwards in Zechariah may explain why the name of one may have been exchanged for the other (Matt. 27 : 9), and why he became *the patron saint of Judea* in his supposed living presence.

It seems from II. Maccabees (2:1) that there were some records which we do not now have in which it is said, "The Prophet Jeremy [Jeremiah] commanded them that were carried away to take of the [sacred] fire." "Having given them the Law, charged them not to forget the commandments of the Lord." He "commanded the tabernacle and the Ark to go with him as he went forth into the mountain where Moses climbed up and saw the heritage of God." "And when Jeremy came thither he found a hollow cave wherein he laid the tabernacle, and the Ark, and altar of incense and so stopped the door." Search being made for them, Jeremy said, "As for that place [where the Ark was], it shall not be known until the time that God gather his people again together and receive them unto mercy. Then shall the Lord show them these things, and the glory of the Lord shall appear" (v. 8).

Again four hundred years after the captivity, Jeremiah appears to Judas Maccabeus as "a man with gray hairs and exceeding glorious," from whom he received "his golden sword as a gift from God" (2 Macc. 15: 13-16). Even in the time of our Saviour there prevailed the belief, resting in part perhaps in this case, as in Elijah's (Matt. 11: 14) on the mystery which shrouded the time and manner of his death, that his work was not yet done. Some said of Jesus that he was Jeremias, or as one of the prophets.

(Matt. 16: 14.) According to some expounders, he is "the Prophet" whom all the people expected (John 1: 21) and the one like unto Moses (Deut. 18: 18) as held by Jewish interpreters. The traditions connected with him lingered on, even into the Christian church, and appeared in the notion that he never had really died, but would return one day from Paradise as one of "the two witnesses" of the Apocalypse. Egyptian legends assumed yet wilder and more fantastic forms. He it was who foretold to the priests of Egypt that their idols should one day fall to the ground in the presence of the virgin-born. Playing the part of St. Patrick he delivered one district on the shores of the Nile from crocodiles and apes, and even in the fourth century of the Christian era, the dust of that region was looked upon as a specific against their bites. According to another tradition he returned from Egypt to Jerusalem and died there after three hundred years. The Old Testament narrative of his sufferings were dressed out with the incidents of a Christian martyrdom. (See Dr. Smith's Un. Dict.)

The ruins of the city of Tahpanhes where the daughters of Zedekiah dwelt were recently discovered by Mr. F. Petrine, who has charge of the Egyptian exploring expedition. "The castle of the Jew's daughter," as the Arabs call it, together with the "great stones" over which the King of Babylon should "spread his royal pavilion" were found, which fully accords with the account of the Prophet's vision and his coming to Egypt.

We have given the above traditions in regard to Jeremiah in order to get at the apparent fact that he did not die in Egypt, but that he and his company escaped to another Hebrew colony, the one founded in Ireland more

than five hundred years before. Read his commission again, "That he might root out and afflict and destroy, and *that he might build up also and plant*" (Eccles. 49 : 7), almost in the exact words of the Prophet himself (Jer. 1 : 10). Here, like many another one, he wrought better than he knew. It is God providing for the fulfillment of his promises to Abraham, and to David.

"The Story of Ireland" by A. M. Sullivan gives account of the Partholanians, the Memedians, the Fir Bolgs, the Tuatha de Danaans, and the Milesians. These formed successive colonies from the East. The Milesians conquered the Tuatha de Danaans and settled down in Ulster. It is generally conceded that while the latter were of the tribe of Dan, the former belonged to the tribe of Judah, or at least of the mingled tribes of this period. At the breaking out of the Assyrian wars it appears that there had been vast emigrations as we have seen; so also at the conquest of Palestine by Nebuchadnezzar, there is no doubt that multitudes escaped thither. The Milesians seem to have belonged to this class. The manners and customs introduced among them at about this time indicate the Hebrew origin of these refugees. These were mostly of Judah and Benjamin and add two tribes to the eight already represented on the Islands.

The city of Jerusalem was conquered 599 B. C. Eleven years later the city was broken up, and in such a manner that the way was providentially prepared for the escape of Jeremiah and his party with full liberty to take with them whatever they might desire. During these war-periods multitudes of the inhabitants of Palestine must have fled for life, for to be prisoners of war in that age, was something terrible to contemplate. Twenty years later the conquest of Egypt, according to Professor Rawlinston,

occurred, so that ample time was granted to Jeremiah before its beginning for the escape of his company, and then safe transportation of all that was desirable. This view gives us a clew to the willing and honorable acceptance of the Princess from the East as heir to the covenant "of Salt" (2 Chron. 13: 5).

Jeremiah had in charge "the Royal seed of David," "the Ark of the Covenant," "the Altar of Incense" and "the Stone of Israel," of which more anon.

THE SCHOOL OF THE PROPHETS.

Samuel, in whom the priestly and prophetical offices were united, took measures to make his reformations in Israel permanent by establishing a system of schools known as "the Schools of the Prophets." These were purely of Hebrew origin. One was founded at Ramah (1 Sam. 19: 19–20), another at Bethel (2 Kings 2: 3), also at Jericho (5), at Gilgal (4: 38) and elsewhere (6: 1). And Jeremiah seems to have taken the same precaution in establishing the Mur-Ollam-ain, or the School of the Ollams, or Prophets. It seems specially appropriate for him, being probably a priest also, to found such an institution of learning in Ireland. According to tradition and Irish records the curriculum for the Ollams required them to complete a course in the school of classics, law, philosophy and poetry. "The Ollam Folla added to the number of military academies and law schools, and renewed the statutes concerning the Psalter of Tara" (*vide* Am. Cyc.)

THE DRUIDS IN IRELAND.

The School of the Ollams became in process of time the School of the Druids, so popular in the East, and in subsequent times in Ireland. The word Druid is supposed to be

derived from the Greek *Drus*, an *oak*, on account of their worship in the forest. It appears from Isaiah (44 : 14) that the idol was sometimes made from the oak tree, and when God should overthrow the heathen worship the slaughter should be great "under every thick oak" (Ez. 6 : 13). This noble forest tree had been used for the true worship of God "as a sanctuary of the Lord" (Josh. 24 : 26). This became also the custom of the worshipers of Baal to plant "groves" and "set up images under every green tree" (2 Kings 17 : 10). And when the northern tribes who adopted Baal worship, according to the Phœnician idolatry, became established in Ireland, the most natural thing for them to do was to follow the customs of their fathers and set up places of religious worship in the deep forests of Ireland. Here "grove worship" became for five hundred years the most powerful institution of the Emerald Isle.

The Eastern or Asiatic complexion which is apparent in the doctrines of the Druids does not surprise us. Its oriental features, derived by the first colonization called Celts, had at this time grown into a system of faith and worship.

WERE THE DRUIDS HEBREWS?

The remains of Druidisms are found far more extensive in Britain and its neighboring isle than on the continent. It was there that it made its last stand against the aggressions of Rome. We may well regard, therefore, the British Isles as the western home of the Druids, although the Druidic faith, doctrines and relics were probably co-extensive with the Celtic race, and dated from the first settlements of Dan. Some have supposed that Pythagoras first introduced their doctrines. This is not strange, since some of the Greeks, as we have seen, were of Hebrew origin of which the Celts of the West were largely composed. This

philosopher died 497 B. C. and hence they may have borrowed their principles from him. But Druidisms had existence before the times of Jeremiah in Ireland, and developed from the seeds of Baal-worship in which it may have been planted.

As we have seen in the preceding chapter, *Baal* appearing in so many local names, there can be little doubt of their origin from the sun-god of Syria and that these names were the result of naval transportation thither. They need not be repeated here. It certainly looks as though there were Hebrews in Ireland and Scotland. We have names in New England of English origin simply because of the Mother Country, who sent us emigrants; does any one doubt it? British people have planted British names around the world. "In like manner Hebrew names could hardly have come like locusts and settled down in the isles of the West, and nowhere else, unless Hebrew-speaking people carried them," and Hebrew men could have come there as has been shown in the ships of Tarshish.

There are wonderful analogies to Hebrew customs peculiar to the Druids of Britain. In each there was a priesthood, a species of hierarchy, to whom was confided everything of a religious nature. They were supported by public contribution. They were divided into different ranks and orders, and marked by different dress. The Arch-Druid had a breastplate of judgment, fastened by a chain that was regarded as supernatural, resembling the Urim and Thummim. The *Jodhan-Morain* among the Druids is a Scripture name, and the same refers to the breastplate in Chaldaic. He also wore a miter of oak leaves entwined about his head.

Their priests did not confine themselves to religious affairs only, but were dispensers of justice as well, assuming

the right to rule the nation, whose rites and religious faith they had in their keeping. The Druid priests put off their shoes from their feet as Moses did. Their congregations were sitting while the priest performed the religious rites, or they prayed outside the temple (Luke 1: 9-10). The Druids had cities of refuge or cities and roads which were sacred from the rage of the oppressor. It was a law that no one could hold land and exercise the right of a freeborn citizen unless he could trace his pedigree to the ninth generation (Deut. 23: 2). Wailing for the dead was common to the Druids of Ireland. A relic of this is found in the "Irish wake" of to-day. They were accustomed to write on sticks (Ez. 37: 16).

The objects of their speculation were in regard to Deity, the human soul, the future state, and the nature of each. The doctrine of Monotheism they believed. Everything derived its existence from God. All possible existence is divided into three circles or spheres. There was the circle which God alone could pervade. They believed in a circle of causes, which comprehended the material creation and the conditions of humanity; the circle of happiness, which man would ultimately attain (2 Cor. 12: 2).

The sole object of their worship was called Bail, Baal or Bel, the name may have been given to guard the people against Polytheism. To this august being there is good reason to suppose the Druids rendered the silent homage of the heart. But the mind of the common people did not rise to such a conception. A Hebrew had felt and said, "Behold, I go forward, but he is not there; and backward, but I cannot perceive him." The Druids, like the priests of Egypt, felt the necessity of fixing upon some object or thing to represent this Invisible Being. They accordingly selected the sun, the great revivifier of nature, as the fittest

emblem of Him who is the Life. In adopting the sun or fire as an emblem of the Deity, they seemed to have followed the Hebrew idea, as illustrated in the case of Abraham and his sacrifice, or Elijah on Carmel.

They also believed in evil spirits, or influences, devils or dæmons. The traditions of the introduction of evil by an evil genius or spirit was common to them.

The places of religious worship were like those in the far East. The Druids taught their disciples, and performed their religious rites in caves and the deep recesses of the forests. The Hebrews in their neglect of the law made choice of groves for the performance of their idolatries. "Its silence would be solemn and its thousand echoes fill the soul with the sense of a power above and beyond itself."

Their forms of worship, rites, ceremonies, festivals, sacrifices and maxims were Hebraistic. The whole religious system was originally very simple. It consisted in acknowledging that the being who made his abode in the grove, governed the universe, and that every creature ought to obey his laws and pay him divine homage. Their altars were strewed with leaves and branches. The chiefs were dressed in white robes on special occasions. A not uncommon ceremony consisted in pacing three times around the earth-works, which encompassed the altar, or sacred enclosure, and which, in ruins, is still visible at Stonehenge. Their path indicated the course of the sun. This custom or ceremony is of very great antiquity, and has been supposed to be an imitation of the Hebrew ceremony of blessing the altar of burnt offerings, or of the march around Jericho. The ceremony of gathering *serpents-eggs* under certain phases of the moon, and in a peculiar manner, in which they had great confidence, is supposed to have attended upon *the serpent-worship of Dan.*

The sacred fires of their altars were renewed twice a year, the principal one being on the first day of May, and dedicated to Belinus, or the Sun. Great fires were kindled in all sacred places, and two were lighted in every village; one on the summit of a Cairn and another on adjoining ground, and between them a procession of men and animals, intended for sacrifice, was made to pass. In Scotland and Ireland to this day remains the name of Beltaine or Bell's fire. This reminds the reader of the covenant made with Abraham (Gen. 15 : 17), and the heap of stones between Jacob and Laban (Gen. 31 : 46). The Druids held a festival the first of November, in which they re-lighted the private fires, which had been extinguished on previous days, and the whole nation supplicated the God of the harvest, and paid the yearly contribution to the ministers of religion.

The ceremony of "the offering of the cake" was a part of their sacrificial system, in which they offered only oblations of fine flour sprinkled with salt, with prayers and thanksgivings. Wine and frankincense formed a part of their usual offerings, with white bulls especially.

The Druids believed in the immortality of the soul and in a future state of rewards and punishments. The souls of the good and brave after being released from the body immediately entered Flath-innis, which signifies "the Island of the brave" or virtuous. In this island their fancy pictured "an eternal spring and an immortal youth, the sun always shedding there its kindest influence; gentle breezes fanned it, and streams of ever equal currents watered it. The trees were alive with music, and bending to the ground with flowers and fruits. The face of nature, always unruffled and serene, diffused on every creature happiness, and wore a perpetual smile of joy; whilst the inhabitants, strangers to everything that could give pain,

enjoyed one eternal scene of calm festivity and gladness." Their ideas seem to have been modeled after the first Paradise.

Their ideas of Hell were fearful; the wicked were sent into Isurin. This was a dark, dismal region which no ray of sunlight ever visited. It was infested with animals, vile, venomous and hurtful. There were serpents stinging and hissing, lions roaring and wolves devouring. The wretch had not the privilege of dying. There were also regions of thick ribbed ice, and this gave the name Isurin, "the isle of the cold land." That would be a land without fire, no sun-god, *i. e.*, no divine presence was found there.

The priests studied the stars, their motions, magnitudes, and the power of the gods. With them there were *seven* elements: fire, earth, water, air, mist, atoms and animated winds. There were *seven* sources of ideas: perception, volition, and the five senses. They held that there were *seven* spheres, with *seven* real planets, and three that were aqueous. The Druids reckoned time by nights, and thirty years completed an age. Their power in the state was supreme, civil as well as religious. The nation, without their consent, could not declare peace or war. The greatest power was reached in excommunication. To avert public calamities they sacrificed human victims on whom they threw the curses that threatened them. These were the scape-goats in times of danger. Thus it must be evident that the Hebrews in their idolatry must have adopted something of the Druidic worship, or the Druids themselves borrowed from the Hebrews, or that they were the same people.

OUR RIDDLE.

Son of man put forth a riddle to the house of Israel (Ez. 17: 2). "A great eagle * * took the high branch

of the cedar. He cropped off the top of his young twigs and carried it into a land of traffic. He set it in a city of merchants. He took also of the seed of the land and planted it in a fruitful field. He planted it by great waters and set it as a willow tree."

In plain language the story reads: "Thus, saith the Lord God, I will also take of the highest branch of the high cedar and will set it. I will crop off from the top of his young twigs a tender one, and will plant it upon a high mountain, and eminent, in the height of Israel will I plant it, and it shall bring forth boughs, and bear fruit, and be a goodly cedar, and under it shall dwell all fowl of every wing, in the shadow of the branches thereof shall they dwell. And all the trees of the field shall know that I, the Lord, have brought down the high tree, have exalted the low tree, have dried up the green tree, and have made the dry tree to flourish. I, the Lord, have spoken it; *and have done it*" (22.)

Hear, therefore, the Parable of the Cedar. That mountain cedar was the house of David. The highest branch was King Zedekiah's house. The young twigs were his children. The *tender one* was a daughter of Zedekiah. The field was in the height of Israel (not Judah) in a land of traffic, in a city of merchants. Here we have a glimpse of the Islands, the *Heraclidæ*, the children of the traders, which in the Prophet's time had become more than a trading port —a city of merchants. The tree was set beside great waters —the Atlantic Ocean—as a willow tree, with boughs dipping over into the wealth of the sea, denoting navigation and commerce. A goodly cedar—not altogether then, but it should become such—and who can doubt the fact in regard to the British Isles. Her spreading branches protect all her colonies, the millions of the human race of every

hue, the fowls of every wing. Like the white cliffs of Albion seen far at sea, she becomes a high mountain and eminent in all that partains to the world's wealth. Notice the green tree (Judah), *withers*, and the dry tree (Israel) *flourishes*. I, the Lord, have done it. It was *then* an accomplished fact. And here *all the tribes* were united (Ez. 20 : 40).

Zedekiah's sons had been slain (Jer. 39 : 6), and the King's daughters, the only surviving members of his family (Jer. 41 : 10), were the only means, natural, by which to give perpetuity to David's throne, which God had clearly set forth (Jer. 33 : 25, 26). This *tender one*, then, the daughter of the last reigning king among the Jews, was the appointed agent to establish the Royal House of David in the western Isles. That Zedekiah was the last of David's house on the throne in Judah, no well informed student of history will deny. His brother and family had already been deposed (Jer. 22 : 30). This arrangement also gave permanence to the nation, for, according to the divine promise, Israel was to "never cease from being a nation for ever" (Jer. 31 : 36). To all human appearance, Israel in the Islands was the only means of their national continuance, and where the seed of the house of David could still occupy the Throne of Israel. If there is a better way of explaining these prophecies, we confess we have not found it.

"Dan is a lion's whelp" (Deut. 33 : 22), and Judah also was said to be "a lion's whelp" (Gen. 49 : 9). These prophecies came to pass when the lion appeared among the emblems on the British standard. The little lions were his subjects. So the tribe of Dan, the Tuatha de Danaans, who "leaped from Bashan," become the subjects of the great Lion, when the Royal House of David

came to power in the Islands, where they were settled. It was at this time that the Æolian harp appears on the Irish banner in memory of "the Sweet Singer of Israel." Galileo, the astronomer, states in his *Dialogia della Musica* (1581) that the inhabitants of Ireland have practiced on the harp for many centuries, and had it as a particular badge of their kingdom, using it on edifices, coins and sculpture, alleging, as the cause of it, *that they are descended from the Royal Prophet David!*" (Totten.)

THE TRANSFER TO ISRAEL.

History comes honestly and majestically to our help. It is an undeniable historical fact that about 580 B. C., *i. e.*, the very time of the captivity in Babylon, that a Princess from the East did arrive in the north of Ireland. Her name was Tephi, a pet-name like "Violet," denoting beauty, fragrance. Tea Tephi was her full name, found in Hebrew. The Tea, a *little* one, and Tephi answering to a surname. *Taph*, the root word, is used in many Scriptures (Gen. 34: 29 and Deut. 1: 39) (*Vide* Concordance). Her names were, interchangeably, used as Tea, Taffie, Taffes, Tephi, the Eastern Princess, the Daughter of Pharaoh, and Tea Tephi; either of these serve to identify her as "The King's Daughter." In Egypt she was offered protection, and from her the city of Tahpanhes or Daphnæ was named, doubtless, and to this day we are shown the site of "the Palace of the Jew's Daughter" by the Arabs. The fact that she fled the country is still preserved in her name, *Tarah*, meaning *one banished* or *flight*. This definition was attached to the word long before the theory of Anglo-Israel was surmised, and possibly so named on account of this circumstance.

Tea Tephi was accompanied by a guardian known as

the Ollam Folla, another Hebrew word, which means a *Revealer*, or Prophet, as Jeremiah was, and with him was one Brug, probably Baruch, since they were together (Jer. 43: 6). From this time many new customs and words, clearly Hebrew, were introduced into the Island. The name Cathair Crofin was changed to Tara (Torah) the Law, referring to *Meath*, the section of country to which the Eastern Princess came, is probably from *meat*, Hebrew, omitting the final letter, hence meath. The Tuatha de Danaans, literally, "the tribe of the Danaans," corresponds nearly with the Greek Danaas, Latin Danaus, and Hebrew Dan. This country became the seat of the royal residence and Tara the capital of "the little Sanctuary" (Ezekiel 11: 16). On account of the accompaniment, the Jewel of Empire, she was said to be the daughter of God's House, *Log*, Celtic for God, and *Aidh*, a house, hence Lughaidh,

> "A rampart was raised around her house
> For Tea, the daughter of Lughaidh."

Irish runic verse often alludes to this daughter, "a true daughter of Zion," and by poetic license the daughter of Bethel. Tara was sometimes called Teamor, where the stone was set up, which came from over the sea. That her name should be called Teamor or Teamair is not without significance, since Tamar occurs in the Hebrew Bible twice. And one Eastern Princess was artlessly called the daughter of Pharaoh, as she came from Daphnæ, the city of the royal palace in Egypt.

Tea Tephi, by the consent and approval of the Prophet, was married to Eochaidh, one of the Tuatha de Danaans, a chief of high renown on condition, as it would seem, that the worship of Baal be renounced and that of *Jah*, *i. e.*, the Jehovah God, of the Hebrews, be accepted. Thus the

nuptials were blessed. To this noble pair was born Irial, and carefully educated in the Mur Ollam school. In due time he succeeded to the monarchy. Tea Tephi lived, it is said, about ten years after her marriage, and was buried at the *Mergech*, Receptacle.

From a translation of a poem by Amergin, written in the sixth century (A. D.), and given in the "Notes of the Annals of the Four Masters," we read:

> "A rampant was raised round her house,
> For Tea, the daughter of Lug-haidh;
> She was buried outside in her mound,
> And from her it was named Tea-mur."

Jeremiah, the founder of Ollam Folla, became common in the Chronicles of Erin, and his name a household word to this day according to the old proverb:

> "There's not a hut, the isle around
> But where a *Jerry* may be found."

Tradition, running back to early times, points out Jeremiah's tomb on the Island of Davenish, which is in one of the upper lakes; and near its towering hollow pillar is the rock-hewn sepulchre that has been known for centuries as that of the Great Ollam's.

"When the Sages gathered in 513 A. D. for the purpose of solving the Tara mystery, they admitted that they knew nothing of the name of the place, nor of the woman, nor where she came from, but this, *viz.*, that (1) a remarkable woman came to the North, and from the East certainly as Pharaoh's daughter; (2) that of those who came, she was the most beautiful; (3) that she became the wife of one King Heremonn of noble aspect, the king contemporary with Ollam-Folla (Jeremiah), and who has been confounded with him—that imaginary king with five names

—Eochaidh-Ollam-Folla-Heremonn-Ard-Ki; (4) that the foundations of the fortress Teamor were laid in her, as it were, to do her honor, and (5) that, at her decease—which seems to have been thought very odd—possibly they conceived that she herself was to have lived to take the stone back to the East. She was honored with a temple or mausoleum sixty feet round; and, finally, (6) that at the time of the (official) inquiry all knowledge failed the venerable five (possibly referring to five sages) to determine anything positive about her, further than has been declared."

Tea Tephi, "the daughter of Zion" might easily have been mistaken for the daughter of Pharaoh, since she came almost direct from Daphnæ, the city of the Royal Palace in Egypt, and probably took ship at Tanis (*Dan*is), a seaport of Egypt, on one of the ships of Tarshish of the tribe of Dan. (Ezek. 27: 19–25). About this time many Hebrew customs and words were introduced into the Western Islands the *Mur-ollam-ain*, or "School of the Prophets," Jodhan-Morain, a Bible term, and *Rectorye*, "the judge," which unmistakably indicate the country from which these refugees had come.

About two hundred years before this, we are informed, that, "out of Jerusalem shall go forth a remnant, and they that *escape* out of Mount Zion shall again take root downward and bear fruit upward" (Isa. 37: 31–2). Again, "I will send those that *escape* of them (Israel) unto the nations—to the Isles afar off (Isa. 66: 19). Thus the Lord had long before declared His intention to send both Judah and Israel to the Isles, where they should take root and bear fruit in the Isles afar off. These were the *escaped* from both houses of the Hebrews. When David's throne and scepter *disappeared* it could be truly said, "That which

I have plucked up I will plant," and "I will build that which I have broken down," in that the House of David was removed to the "Isles afar off," the *Yarish* land. And be it remembered that the above Scriptures were written just before the royal family was *disappearing* from the East. Jeremiah himself was at that time announcing, in the most unequivocal manner, that, "*David shall never want a man to sit upon the throne of Israel*" (Jer. 33 : 17). This has been an enigma for centuries and now the *Saxon Riddle* is the only solution. If not; where is David's scepter and Judah's *Shiloh?* which promises were unconditional. Jehovah must be true to David's throne somewhere. but, *where* — who dares to say, NO*where*?

JUDAH'S SCEPTER.

The scepter is the symbol of empire. Of Judah it was said, "Of him was to come the chief ruler" (1 Chron. 5 : 2). The dying Jacob makes the first public announcement of it. "The scepter shall not depart from Judah nor a lawgiver from between his feet until *Shiloh* come, and *unto him shall the gathering of the people be*" (Gen. 49 : 10). The scepter or "the ruler's staff," must always be in the tribe of Judah. The word *Shiloh* is referred to our Lord, or *to the rest time* connected with him. At our Lord's first coming Judah was a Roman province, and the throne was occupied by Herod, an Idumian, hence, in no sense were they ruling. The whole prophecy relates to the "last days," *i. e.*, the Gospel days (1 John 2 : 18) and may be referred to his second advent, when the *rest time will come* and to him the gathering of the people shall be (2 Thess. 2 : 1). At his first coming they all forsook him and fled," (Matt. 26 : 56), "and walked no more with him" (John 6 : 66).

There is a possible explanation of the scepter. From the tables we are able to furnish a complete list of the royal line from David and Zedekiah to Queen Victoria. We believe the account here given is very nearly correct. If any error be detected we should be happy to be informed. Those who reigned have K. prefixed to their names. Dates after private names refer to births and deaths; those after sovereigns to their ascension and death, and b and d stand for born and died (*vide*, Talmud, London, 1887). Rev. T. A. Glover, M. A., and Rev. A. B. Grimaldi, M. A., two Episcopalian clergymen have each given us their persevering labors.

The following list has been carefully compiled from several authors and verified by public records. A similar chart of the same is now hung, we believe, in Queen Victoria's palace.

ADAM TO VICTORIA.

GENERATIONS.

1. Adam (B. C. 4000–3070), Eve.
2. Seth (B. C. 3870–2978).
3. Enos (B. C. 3765–2860).
4. Cainan (B. C. 3675–2765).
5. Mahalaleel (B. C. 3605–2710).
6. Jared (B. C, 3540–2578).
7. Enoch (B. C. 3378–3013).
8. Methusaleh (B. C. 3313–2344).
9. Lamech (B. C. 3126–2344).
10. Noah (B. C. 2944–2006), Naamah.
11. Shem (B. C. 2442–2158).
12. Arphaxad (B. C. 2342–1904).
13. Salah (B. C. 2307–2126).
14. Heber (B. C. 2277–2187).
15. Peleg (B. C. 2243–2004).
16. Reu (B. C. 2313–2026).
17. Serug (B. C. 2181–2049).
18. Nahor (B. C. 2052–2003).

GENERATIONS.

19. Terah (B. C. 2122–2083), Amtheta.
20. Abraham (B. C. 1992–1817), Sarah.
21. Isaac (B. C. 1896–1716), Rebekah.
22. Jacob (B. C. 1837–1690), Leah.
23. Judah (b B. C. 1753), Tamar.
24. Hezron.
25. Aram.
26. Aminadab.
27. Naashon.
28. Salmon.
29. Boaz (B. C. 1312), Ruth.
30. Obed.
31. Jesse.

KINGS IN PALESTINE.

32. K. David (B. C. 1085–1015), Bathsheba.
33. K. Solomon (B. C. 1033–975), Naamah.
34. K. Rehoboam (B. C. b 1016, d 958), Maacah.
35. K. Abijam (B. C. 958–955.)
36. K. Asa (B. C. 955–914), Azubah.
37. K. Jehosaphat (B. C. 914–889).
38. K. Jehoram (B. C. 889–885), Athaliah.
39. K. Ahaziah (B. C. 906–884), Zibiah.
40. K. Joash (B. C. 885–839), Jehoaddan.
41. K. Amaziah (B. C. b 864, d 810), Jecholiah.
42. K. Uzziah (B. C. b 826, d 758), Jerushah.
43. K. Jotham (B. C. b 783, d 742).
44. K. Ahaz (B. C. b 787, d 726), Abi.
45. K. Hezekiah (B. C. b 751, d 698), Hephzibah.
46. K. Manasseh (B. C. b 710, d 643), Meshullemeth.
47. K. Amon (B. C. b 621, d 641), Jedidah.
48. K. Josiah (B. C. b. 649, d 610), Hamutah.
49. K. Zedekiah (B. C. 578–599).

He revolted against the King of Babylon, his sons were slain and Jeremiah with others took his daughters to Egypt, one of whom was named Tea Tephi.

KINGS IN IRELAND.

50. K. Eochaidh Heremonn (about B. C. 580) married Tea Tephi, *also crowned*, who came from Spain with a stone relic, Lion

symbol, Hebrew name, and a divine Law, accompanied by a Prophectic sage and identified as the "Eastern Princes" from Egypt. This queen was afterward sumptuously buried at Tara.

51. K. Irial Faidh, reigned 10 years.
52. K. Eithriall, reigned 20 years. He wrote the "History of the Gadelian Travels" and was called the Irish Prophet.
53. Follain (prince of Ireland) did not obtain the throne.
54. K. Tighernmas, reigned 50 years. He won 29 battles over the Hibernians and encouraged Idolatry.
55. Eanbothath (prince of Ireland), he failed to obtain his father's throne.
56. Smiorgoill (prince of Ireland), son of Eanbothath, but obtained no sovereignty
57. K. Fiachadh Labhriane, reigned 24 years.
58. K. Aongus Ollbhuagach, reigned 21 years. He obtained tribute from Scotland.
59. Maoin (prince of Ireland), Son of Aongus, who had no sovereign's position.
60. K. Rotheachta, reigned 25 years.
61. Dein (prince of Ireland). Dein or Den did not obtain the throne.
62. K. Siorna Saoghalach, reigned 21 years. He was slain by his successor.
63. Oliolla Olchaoin (prince of Ireland), but not a reigning prince.
64. K. Giallchadh, reigned 9 years.
65. K. Nuadha Fionn Fail, reigned 20 years.
66. K. Simeon Breac, reigned 6 years.
67. K. Muireadhach Balgrach, reigned 4 years.
68. K. Fiachadh Talghrach, reigned 7 years.
69. K. Duach Laighrach, reigned 10 years.
70. Eochaidh Buaidhaig (prince of Ireland). Legitimate but throneless.
71. K. Ugaine More, the Great, reigned 30 years and became Sovereign prince of all the western European Islands. He had 22 sons and 3 daughters. Ireland was apportioned between his 25 children. He married Ceasir, daughter of the King of Denmark thus uniting the royal families of Judah and Dan again.

72. K. Cobhthach Caolbreag, reigned 17 years. Having slain his brother and nephew he crowned himself.
73. Meilge (prince of Ireland.)
74. K. Jaran Gleofathach, reigned 7 years.
75. K. Conla Cruaich Cealgach, reigned 4 years.
76. K. Oiliolla Caishiaclach, reigned 25 years. He was slain by his successor at Tara.
77. K. Eochaidh Foltleathan reigned 11 years.
78. K. Aongus Tuirimheach reigned 30 years. He exposed his son on a boat on the sea but it was saved by fishermen. He was slain at Tara.
79. K. Eaoda Aighnach, reigned 28 years.
80. Labhra Suire (prince of Ireland).
81. Blathuchta (prince of Ireland).
82. Easamhuin Eamhua (prince of Ireland).
83. Roighnein Ruadh (prince of Ireland).
84. Finlogha (prince of Ireland).
85. Fian (prince of Ireland).
86. K. Eodchaidh Feidhlioch reigned 12 years.
87. Fineamhuas (prince of Ireland).
88. Lughaidh Riadhdearg.
89. K. Criomhthan Niadhnar, reigned 16 years.
90. Fearaidhach Fion Feachtnuigh (prince of Ireland).
91. K. Fiachadh Fionoluidh, reigned 20 years.
92. K. Tuathal Teachtmar, reigned 30 years.
93. K. Conn Ceadchathach, reigned 20 years.
94. K. Arb Aonflier, reigned 30 years.
95. K. Carmae Usada, reigned 40 years.
96. K. Caibre Liffeachair, reigned 27 years.
97. K. Fiachadh Streabthuine, reigned 30 years.
98. K. Muireadhach Tireach, reigned 30 years.
99. K. Eoachaidh Moigmeodhin, reigned 7 years.
100. K. Niall, reigned 23 years. Surnamed of the nine hostages. He aided the Scots in Scotland against the Picts and called their country Scotia Minor. He captured St. Patrick, then 16 years old, and his two sisters.
101. Eogan (Prince of Ireland.)
102. K. Murireadhach, married Earca who came from Scotland.
103. K. Morteugh, reigned 22 years. His wife was daughter of Duach Teangabba, king of Conacht.

SOVEREIGNS IN ARGYLESHIRE.

104. K. Fergus More (A. D. 404) reigned 15 years. Leaving Ireland he established himself in Argyleshire. On the departure of the Romans he greatly harassed the Britains. He sent to Tara for the Lia Fail, which being deposited in the Island of Iona he was crowned thereon and here he was buried.

105. K. Dongard (A. D. 452), reigned 5 years. Palladius came into Scotland and made the first Bishop, there being before only preaching Ministers. Slain fighting against Constantine, King of the Britains, he was buried at Iona.

106. K. Canran (A. D. 504) reigned 31 years. He aided King Arthur against the Sanons; was buried at Iona in the royal burying ground.

107. K. Aidan (A. D. 570), reigned 34 years. He received the royal insignia from St. Columbia. He warred with the Picts, invaded Northumberland, defeated Britains though routed by the King of Wessex. Afterwards was defeated by the Saxons and buried at Iona. Columbia having died resting his head on Jacob's pillow, the stone was removed to Dunstaffnage castle.

108. K. Eugene III. (A. D. 605), reigned 17 years. He was educated by Columbia, made frequent incursions upon the Saxons, repaired the churches in Scotland and was buried at the royal place Icolmkill.

109. K. Donald (A. D. 636), reigned 14 years. He devoted himself to the establishment of the church. Sent several learned religious men to instruct the Northumbrians in Christianity and was buried at Icolmkill in Iona.

110. Dongard or Dawegarth. He was the youngest son of Donald but did not wield a scepter.

111. K. Eugene IV. (A. D. 688), reigned 4 years. He was buried at Icolmkill after routing the Northumbrians.

112. Findam, son of Eugene IV., but did not come to the throne.

113. K. Eugene VI. (A. D. 704), reigned 17 years. He spent much time in hunting and was buried at Icolmkill in Iona.

114. K. Ethafind (A. D. 730), reigned 31 years. He committed the government to four viceroys in old age, but disorder followed. He was buried at Icolmkill.

115. K. Achaius (A. D. 787), reigned 32 years. He maintained peace with the Picts, Saxons and French and sent Christian missionaries beyond the Rhine. He aided Hungus, king of the Picts against Athelstan of Northumbria which he overran. Being hard pressed in retiring by Athelstan, he is said, after prayer for life, to have seen a vision of St. Andrew with his cross, promising victory. The Scots having gained the victory have ever since carried St. Andrew's Cross on their banner. He having married Fergusia the only daughter of the last king of the Picts, the king of the Scots became king of the Picts by hereditary right as well as conquest.

116. K. Alphin (A. D. 831) reigned 3 years. He slew in battle Feredith also the principal of the Pictish nobility and was himself beheaded at Bass Alphin.

SOVEREIGNS IN SCOTLAND.

117. K. Kenneth II. (A. D. 858). He removed the fatal stone from the Castle at Argyle to Fort Teirot or Scone near Perth, the old palacs of the Pictish kings. He was buried at Icolmkill.

118. K. Constantine II. (A. D. 862). He made many severe laws and reduced the clergy to stricter discipline. He was buried at Icolmkill.

119. K. Donald IV. (A. D. 892). He maintained peace by being always prepared for war. He aided the Saxons against the Danes. He was buried at Icolmkill.

120. K. Malcolm (A. D. 943). He received Cumberland and Westmoreland from King Edmund I. He was interred at Icolmkill.

121. K. Kenneth III. (A. D. 976). He reformed the abuses of his court, renewed the league with England. He enacted that the crown should be hereditary. He was buried at Icolmkill.

122. K. Malcolm II. (A. D. 1008). He made war with the Danes and many of the nobles were slain when peace followed. He erected a bishop's See at Aberdeen. He destroyed the army of Sueno, king of Norway, who had invaded Scotland. He published the book "Regia Majestas"; was buried at Icolmkill He was called the Second Legislator of Scotland.

123. Beatrix, daughter of Malcolm II., married Albanach, or Grimus, the Thane or Governor of the Scots Islands.

124. K. Duncan I. (A. D. 1033). He fought the battle of Culrass against Sueno of Norway, but fled to Perth. He was buried at Icolmkill.

125. Malcolm Canmore (A. D. 1047). He married Margaret of England. He appointed a parliament at Farfar. He was buried at Icolmkill.

126. K. David I. (A. D. 1124). He married Maud of Northumberland, surnamed St. David. He died at Carlisle, and was buried at Dunfermline.

127. Prince Henry (A. D. 1152) was married to Adama. Henry, son of David, prince of Scotlond and earl of Huntingdon married the daughter of William De Warren, earl of Surrey.

128. Earl David (A. D. 1219). He was third son of Henry of Huntingdon.

129. Isobel, second daughter of Earl David, was married to Robert Bruce.

130. Robert Bruce IV. (A. D. 1210), was married to Isobel De Clare, daughter of Gilbert Earl of Gloucester.

131. Robert Bruce V., married Martha, daughter of the Earl of Carrick.

132. K. Robert Bruce I. (A. D. 1306), married Mary de Burgh, daughter of the Earl of Ulster. Parliament settled the crown on Robert and his heirs A. D. 1315. He was buried in Dunfermline Abbey.

133. Margary Bruce married Walter Stewart III., who was hereditary High Steward of Scotland.

134. K. Robert Stewart II. (A. D. 1370), married Euphaine Randolph. He settled the succession on the children of his second wife.

135. K. Robert Stewart III. (A. D. 1390), married Anabella Drummond.

136. K. James Stewart I. (A. D. 1424), was married to Joanna Beaufort. He inclined to Wycliffe doctrines and was assassinated.

137. K. Stewart II. (A. D. 1437), married Mary of Gueldres.

138. K. James Stewart III. (A. D. 1460), married Margaret, daugh-

ter of Christian, first king of Denmark and Norway. Thus Judah and Dan are again united.

139. K. James Stewart IV. (A. D. 1489), married Margaret Tudor. He opposed Papal encroachments, promoted justice and authority of law.

140. K. James Stewart V. (A. D. 1513) married Mary Lorrain.

141. Q. Mary (A. D. 1587) married Lord Henry Darnley, Sovereigns in Great Britain.

142. K. James VI. of Scotland and I. of England (A. D. 1603). He was married to Ann of Denmark and was patron of Protestantism. In his reign the Scriptures were translated. The twelve tribes united on the Islands. The colonization of America begins three years later. He dies in 1625 A. D.

143. Princess Elizabeth (1596–1613), K. Frederick of Bohemia.

144. Princess Sophia married Duke Ernest of Brunswick.

145. K. George I. (1698–1727), Sophia Dorothea Zelle (1667–1726.)

146. K. George II. (1727–1760), Princess Caroline of Anspach (1683–1737).

147. Prince Frederick of Wales (1707–1751), Princess Augusta of Saxe-Gotha.

148. K. George III. (1760–1820), Princess Sophia of Mecklenberg Strelitz (1744–1818).

149. Duke Edward of Kent (1767–1820), Princess Victoria of Leinengen.

150. Queen Victoria (b 1819, cr 1838), Prince Albert of Saxe-Coburg.

We have thus briefly followed the House of David (1) by a sketch of Jeremiah and the Eastern Princes, (2) by genealogy from the Hebrew Kings to the present reigning House. It has been transferred three times (1) from Palestine to Ireland, (2) from Ireland to Scotland, and (3) thence to England. Thus it has gone *via* Tera, Iona, Dunstaffnage, and Scone to London and Westminster where probably it will remain till it be returned to Jerusalem at the triumph of the King of Kings, the greatest Son of David. (Luk. 1 : 32–33). This record also shows how Dan became *Ruler* and *judge* of his people, and how, by

the same providence, the Royal House were not partakers of the scenes of the crucifixion, for how could they have slain their Saviour, and Heir.

With this accords the words of the Prophet: "*Remove the Diadem*" . . . "I will *overturn, overturn, overturn* it, and it shall be no more until He come whose right it is, and I will give it Him." The context shows that it will be no more in Jerusalem till Christ, the *anointed* One, should come to reign. Thus Judah was abased and Israel of the ten tribes, the lowly one, was exalted by the presence and power of the scepter of the Empire. (Ezek. 21: 26–27.) While the Law was in waiting "till the seed should come to whom the promise was made," so the true Throne or Diadem of David is in waiting now *until* "*He come, whose right it is,*" and God "will give it Him." And while "the Law was our schoolmaster to bring us to Christ," so the Hebrew governments of to-day are initial steps to the Theocrative government of Christ on earth.

THE ARK OF THE COVENANT.

It is certain that the Ark was not taken to Babylon (2 Chron. 36: 18 and Ezra 1:7-11), nor restored to the Second Temple at Jerusalem. May it not be regarded as a hint of what may come to pass when the representative race are restored to that city, and fully identified to the world. The prophet Jeremiah hid the Ark, the Tabernacle and the Altar of Incense and probably concealed all the other evidences of regality essential to his mission. We read in 2 Maccabees (2: 5) that "when Jeremy came thither he found an hollow cave, wherein he laid the Tabernacle, and the Ark, and the Altar of Incense, and so stopped the door." How long it remained there we do not know, or whether it was removed we do not know, very probably it might have

beet taken to Ireland and deposited in the vaults of Tara. The tomb of Tea Tephi has never been violated to this day nor will this be known till Divine providence shall open the way for its discovery.

If Jeremiah did make this transfer of David's line to Ireland taking with him the *Jewels of Empire*, we have another clew to the early name of the Island, *Erin*, since it was on this stone that the Ark in the Temple was placed. Josephus says the Ark was called *Eron* in our own proper language (B. iii. vi-5). This word may have given us *Erin*, the early name of Ireland. Some derive it from *Jarin*, the "*Jah's* land," a poetical substitute for Jehovah, (Psa. 68:4) or possibly from *Jurin* "the Jew's land"; supposing that the early settlers were Jew, as they were, many of them, at this period. Of the Ark, tradition has various explanations to offer to the inquirer even to the not uncommon belief that it was secured by the prophet Jeremiah when he fled from Judea, and that it was finally deposited by him in a cavity of the hill of Tara in anticipation of the arrival of a future day for its due recovery. It is by no means improbable that the pious zeal of the prophet did lead him to take some such measure as this, for it is evident (2 Chron. 35: 3) that the priests had been in the habit of carrying the Ark from place to place during such times as the Temple was suffering profanation at the hands of Judah's idolatrous kings. But as far as Scripture is concerned, all is silence save for one statement of the evangelist in Rev. 11: 19, where, immediately after that part of the vision which describes how the kingdoms of this world are become the kingdoms of our Lord and of His Christ, we are informed that "the temple of God was opened in heaven, and there was seen in His temple the ark of His testament." Thus there can be no sort of

doubt in the mind of a Christian believer that the Ark of His Covenant is still jealously guarded by the Lord Himself, and whether buried in the earth or tranferred to heaven like the ascended Redeemer, it is destined to reappear to play a part in the Temple of the heaven upon earth for which we look in the Millennium (*Banner of Israel*).

Notice, the Ark of the Covenant was removed from place to place and had no permanent rest till it was placed in the Temple. "David desired to find a tabernacle for the mighty God of Jacob," but it was reserved for David's greater Son to find the *place* of *my* rest" (Acts. 7 : 46-49). The rest to the church and the world will come in the "Shiloh," *rest* "and unto him shall the gathering of the people be." There is certainly nothing inconsistent with the hope that it may yet be discovered "when God shall restore his people to mercy." (2 Macc. 2: 7).

THE SHEPHERD OF THE STONE.

The first notice we have of a sacred stone is connected with Jacob at Luz (Gen. 28 : 10–22), afterwards Bethel. His pillow becomes a pillar and the witness for *El-Beth-El.* The God of the house of God (Gen. 35 : 7). It should continue to witness "till I have done that I have spoken to thee of," *i. e.*, till his seed should be "spread abroad to the West, and to the East, and to the North, and to the South," which must refer to these latter days, since it is only within the last one hundred years that the Hebrews (Saxons) have colonized south of Palestine, and the Jews never. This stone was a symbol of the seed of Jacob (28: 14) which for more than three thousand years has been "*The house of God and the gate of heaven.*" Our Lord who was to come in this line was "the way" and the whole church of the old and new dispensation has been the avenue of blessing.

The Israel-named Gates of the New Jerusalem are swung wide open to all the world who still enter through the same gate of Jacob's line (Rev. 21 : 12). Note, that this statement in regard to the house of God and the gate of heaven is not limited as to time or dispensation, the patriarchal, Mosaic, Christian, or Millennial, when all the families of the earth will be blessed. The vista of his dream was wonderful.

We may be sure of one thing, that wherever the house of God is found, there the stone will also be, for one is a witness, a symbol, of the other. At Jacob's return that stone was taken as a *memorial* and consigned at his death to the shepherding of Joseph. "From thence," or from this time, "*the shepherd, the stone of Israel*" (Gen. 49 : 24). While Judah was to hold the scepter, Joseph was to *keep*, the sacred stone. This stone in the hand of God may be the means of gathering his wandering sheep, his lost Israel and identifying them before all nations. Thus becoming itself the shepherd of God's flock.

There was a certain *rock* which Moses was commanded to smite in order to yield a supply of water (Ex. 17 : 6) and also a *rock* which was to be spoken to, but not smitten. (Num. 20 : 8.) The first rock scene was when Israel pitched at Rephidim and the latter at Kadesh, one being near the Red Sea, and the other on the borders of Edom, many journeys apart. (Num. 33 : 14-36) Paul gives a possible clue to this by saying "that rock followed them," (1 Cor. 10 : 4), *i. e.*, as we may well conclude, was carried along with them in their journeyings. That rock supplied them with water when needed just as the manna was given till "the old corn of the land" was furnished. We are not to suppose that the stream of water followed over all the undulations till it came to the end of their

wanderings. The main point for us to note here is, that there was a stone which accompanied the Hebrews to the Land of Promise.

Again at Rephidim, during a battle with Amalek, Moses was *seated on a stone* which had miraculous powers which were manifest, as Aaron and Hur held up his hands (Ex. 17 : 12). That Moses was supported on "the Stone of Israel" need not clash with the idea that this stone gave a supply of water to the multitudes. If Amalek fought for the supply of water, which is probable, then it was appropriate that defense be granted through the agency of this stone, the Lord thus honoring *his witness.*

About 1400 B. C., mention is made of a certain stone at Shechem "*a witness* to the Lord of the covenant of Israel" (Josh. 24 : 27). This stone was set by the sanctuary of the Lord. Later we read of a stone in the Temple at Jerusalem where it was associated with coronation services and might be properly rendered, *Pillar-stone.* "The king stood by a pillar, *as the manner was,*" (2 Kings 11 : 14) near "the gate leading into the inner court" (Dean Stanley). Dr. A. Clark says, "Stood ON a *pillar* or *tribunal;* the place or *throne on which they were accustomed to put the kings, when they proclaimed them*" (*in loco*), "standing by THE Pillar" (R. V.) the article denoting that particular pillar which was *the king's place.* Again we read, "the king stood by a Pillar and made a covenant before the Lord" (23 : 3), "and the king stood *in his place*" (2 Chron. 34 : 31). *His place,* ON *the stone,* and *according to the manner,* marks the whole transaction as very definite. Later we read, "for the children of Israel shall abide many days without king, and without prince, and without sacrifice, and *without* PILLAR, and without ephod or teraphim." (Hos. 3 : 4, R. V.) Thus, their king and the Pillar on

which he was crowned were taken from them "many days."

"As an example of this usage we can cite the custom introduced into Ireland about 580 B. C. There was, and is to-day, a mound upon the hill of Tara known as "the Crowning Mound," upon it stood a Pillar (which now is placed over the *Mergech*), and by it was placed the smaller stone known as the Lai Fail (which is now under the coronation chair in Westminster Abbey), and on and by these stones the kings of Ireland used to be crowned" (Rev. Dr. Hanan).

The iron rings in the stone that is in the Coronation Chair, are remarkable. They are diminished by rust, but bear evidence of wear. When were they worn? Not since the stone was brought to Scone in Scotland, or to Tara; it must have been previous to this. They were not worn in the Temple, but surely it might have been when, for forty years, the rock went with the people.

"This stone is a dull, reddish or purplish sandstone, with a few small embedded pebbles; one of these is quartz and two others of a dark material. The rock is calcareous and is of that kind which masons call freestone. Chisel marks are visible on one or more of its sides." (*Vide* Dr. Poole's work on Anglo-Israel.) There is no rock to match it in Scone, or, indeed, in England, Ireland or Scotland. But Rev. Canon Tristam says there is such a strata of reddish sandstone near the Dead Sea, just like the Lia Fail.

"Mr. Knight, in his popular history of England, confirms the history of this stone from Ireland in a most particular manner (Vol. 1, page 419). Mr. Black in the *Encyc. Brit.* gives a full account of Simon Baruch coming over from Greece to Ireland, of this sacred stone, and the tribe of

Dan, and of their curiosities; and how the Gadelians of Spain invaded Ireland. This stone they called their national palladium. Mr. Rymer also in his history confirms this account." (See Dr. Poole.)

THE STONE WONDERFUL.

"The chief object of attraction, to this day, to the innumerable visitors of the Abbey," we are informed by the very Rev., the Dean, in his "Memorials of Westminster Abbev." is probably that ancient Irish monument of the empire. known as *the Coronation Stone.*

This stone is called by the Irish and by the Scotch indifferently "Lia Fail" and "the stone of Destiny," but chiefly by the English, Jacob's Pillow. It owes its two former names to the circumstance of its being that which the last given name declares it, and, as Jacob's Pillow it is also Jacob's Pillar, a pillar of witness. It is called the Stone of Destiny, because a Prophetic Rune has attached itself to it, for some 2,475 years to this effect,—

Cioniodh SCUIT saor an fine,
Man ha breag au Fais dine,
Mar a oh fuighid an LIA FAIL,
Dlighid flaitheas do grabhail.

This distich, which is in the Irish Celtic Dialect, has been rendered, one word excepted, by Sir Walter Scott, thus—

Unless the Fates are faithless grown,
And Prophet's voice be vain,
Where'er is found this SACRED *Stone*
The WANDERER'S RACE shall reign.

Some suppose instead of reading "wanderers" we should have sun-setting or western referring to the Western Isles. The understood meaning of which is that so long as one of

the race has been duly confirmed to Monarchial Right on this stone, that combination will secure to *that* race the right of Monarchy ; in fact, that it will *command* Destiny. So it is, that the word "Phail" has become Irish for the word "Fate" as the word is made to mean in modern Irish. (*Vide* "Flashes of Light," by Edward Hine.)

Eochaidh, the Hereman of Ireland, *did* accept the conditions imposed by the Prophet, and Tea Tephi, the daughter of Zedekiah, herself became queen of Eochaidh, and was crowned upon this stone, the Lia Fail; so were all the Monarchs to Fergus, I. of Scotland, who had the stone taken there, and so were all the Monarch's from Fergus I. to James the I., and from James the I. to Victoria, and should there ever be another coronation, this *wonderful* stone will inevitably be used. The stone, whether or no the prophecy spoken be a reality or a dream or a myth, by whatever name we call it, there is no doubt of one thing, it is a Pillar of Witness. For from whatever cause, we have to record the fact, that as a throne of an empire, kings have been crowned on it in succession for two thousand four hundred and seventy-five years.

"Verily thou art a God that hidest thyself." The first intimation, says Dean Stanley, that it was called Jacob's Pillar, was after Bishop Columbia makes it a stony Pillow on which he laid his head, to sleep the sleep of death in his Abbey of Iona A. D. 637. He also declares of the same "Precious Relic," as he says King Edward I. said, that "It is the one primeval monument which binds together the whole empire." "The iron rings, the battered surface, the crack, which has all but rent its solid mass assunder, bear witness to its long migrations." "It is thus embedded in the heart of the English Monarchy an element of poetic, patriarchal, heathen times, which like Araunah's

rocky threshing-floor in the midst of the Temple of Solomon carries back our thoughts to races and customs now almost extinct, a link which unites the throne of England with the traditions of Tara and Iona" [and no less of Jerusalem and Bethel], and connects the charm of our complex civilization with the favors of Mother Earth, the stocks and stones of savage nature." Faithful or foolish, the sentiment of the nation has, through three hundred generations of living men, made it *felt* that Jacob's Pillar Stone was a thing worth dying for in battle. By the treaty of Northampton in 1328, the emeralds, pearls, and rubies were carried off without a murmur. But the Ragged Old Stone—Oh no!—the Londoners would have died for that! "The stone of Scone, on which it was the custom for the kings of Scotland to be set at their coronation, the Londoners would on *no account* suffer to be sent away. (*Vide*, Memorials of Westminster Abby by Dean Stanley.)

This stone, before the identity of Israel was thought of, was known as Jacob's Pillar. (*See* Dr. A. Clark, on Gen. 28:18.) It is an object of interest to thousands who visit Westminster Abbey as seen under the seat of the Coronation chair, the chair of state, the chief seat of the empire, and ever since its introduction has been used in the Coronation services. Her Majesty Queen Victoria being the last who was crowned upon it.

"This stone has never received its *proper* meaning in the Irish tongue. It was not called the Stone Wonderful as it should have been. It was called the Stone of Destiny. It indicated the effect, not knowing aught of the cause. It is called Lia Fail, because that is the name by which it was always known from the time of its arrival in Ireland. Lia or Leag (Lee-ahch), signifying "a stone" in Irish, and Fail, as above indicated, is understood to mean "destiny."

But although Lai is Irish, the word Phail is Hebrew, and is itself a Scripture word, and of the highest, deepest, theological import. It signifies *wonderful*, and is that word applied to the *incomprehensible* Godhead (Isa. 9: 6)."

It is also used by the Prophet King, apostrophizing *this* stone, as it was borne in procession (Psa. 118: 22-23) by the retinue as they wound up the ascent to take possession of, and consecrate, the threshing-floor of Araunah, the Jebusite, to install it as "the chief corner-stone" of the future temple. The work then going on in respect to this stone was accounted *marvelous*, an inscrutable work of Divine interposition, as about to become a resting place of the incense plate. This is of the Lord; it is *marvelous* in our eyes. This, the stone, not the event, but the stone. This is the Lord's stone, the very Bethel of the house of God" (see Isa. 28 : 29). It is said that "the altars of ancient Ireland were called Botal or Bothal, meaning the house of God." (Totten).

Allusion is here made to Jacob's dream which was *more than a dream*, outside the gates of the city of Luz (Gen. 28 : 18-22.) The promise was then made of the fulfillment of all the blessings in his line (v. 15), and that stone on which he leaned his head became a pillar of witness till this should be accomplished, which blessings our race is now enjoying. Notice it was consecrated by oil, *i. e.*, *anointed*, and that stone must be in existence until all is accomplished in his descendants, and they also become Bethel, *the Bethel*, "the house of God." That stone was a symbol of the "seed of Jacob" for all ages, and that stone, the jewel of empire, is represented in the crown of Great Britain, the earthly head of the English church, which for generations has represented "the House of God" on earth. It may be interesting here to remark, that at

the great jubilee of Queen Victoria the chair of state was adorned with these words, "The Lord shall be my God;" so like the words of Jacob when the Pillar of Witness was set up, "Then shall the Lord be my God."

This stone is known to have been in existence just before the time of the captivity in Babylon. It was "*The Eben Schethia*, or chief corner-stone of the Temple in the sense of testifying to Jehovah's presence. This stone must have been one of the treasures secured by Jeremiah, for the prophet must have known its value. We know from the record that he had ample time and full liberty to gather whatever he considered worthy of preservation.

The actual stone of Bethel, itself, was the subject of a Jewish tradition, according to which it was removed to the second temple, and served as the *pedestal for the Ark*. (See Bethel, Dr. Smith's Dic.) "How singular is the fact that the awful name of Bethel should have lent its form to the word by which was called one of the most perplexing of all the perplexing forms assumed by the idolatry of the heathen, the Baitulia or *living stone of the ancient Phœnicians*." It will be sufficient here to say that the Baitulia seem to have preserved the erect position of their supposed prototype, and that the worship consisted of anointing with oil. The stones of the temple at Stonehenge, Cornwall County, England, are in the same upright position to this day.

The history of this time, 580 B. C., fully affirms that there was a certain stone taken by two men, a Revealer and his scribe, or attendant (supposed to be Jeremiah and Baruch) by way of Spain, brought from the East, which was seized by the King of Spain and carried off, wherefore; when the ship was perfectly prepared for the sea the stone was recovered, and they set sail and came

to Ireland at the north end of the island, on the coast of which the ship was wrecked. The Ulster Prince, King Eochaidh, of Cathair Crofin, was inaugurated "Heremon of Tara." The name of the fortress, the seat of Federal government, was changed at *that* time in honor of the occasion. Tarah was one of the stations *en route* for Canaan (Num. 33: 27).

The promise of perpetuity in this stone has made it a prophecy. Be it true or false, it *stands* a prophecy. There was at that time some person who was, or who meant to pass as a prophet. And as the name was Hebrew, which was given to the stone, the man who gave it would be doubtless a *Hebrew* prophet. What prophet could have been there at the time? The Prophet Jeremiah might have been, for he had been commanded to *escape* (Jer. 44: 14) from Egypt, 587 B. C., whither his persecutors had dragged him, and Baruch, and the king's daughter by force in the year 588 B. C. (43: 6). The way was thus open for them to take passage with the escaping ships of Dan westward.

That the stone came from the East its Hebrew name makes sure. That it was brought and named by one who knew the meaning, the word itself sufficiently declares. A prophet would, if he found suitable dispositions in the king of the country, have had a right to pronounce the prophecy recorded above, circumstanced as the Prophet Jeremiah certainly may have been, accompanied, wherever he was, with the seal royal of Judah. Thus, whoever *did* bring the stone *did* establish the conditions, and in the name of a prophet *did* bless the marriage. The prophet would, consequently, have been as entirely justified in promising perpetuity of the scepter to the king of Ireland, crowned upon this stone of witness and having a *king's*

daughter for his queen, as Nathan the prophet was, in assuring King David of the same 450 years before, *if*,—if what? If the king accepted and would bind himself by the prophet's blessing. The scepter should be thus preserved till He come, whose right it is (Ezek. 21: 27). Whether these things were said or not, they were *done*.

KING EDWARD'S CHAIR.

In *The Banner of Israel*, for November 14th, 1888, we find the following, copied from the *Sun* on the occasion of Queen Victoria's coronation, June 28th, 1838, of fifty-six years ago, before Anglo-Israelism was thought possible.

"This chair, commonly called St. Edward's chair, is an ancient seat of solid hardwood, with back and sides of the same, variously painted, in which the kings of Scotland were in former periods constantly crowned, but, having been brought out of the kingdom by King Edward I., in the year 1296, after he had totally overcome John Baliol, king of Scots, it has ever since remained in the abbey of Westminster, and has been the royal chair in which the succeeding kings and queens of this realm have been inaugurated. It is in height six feet and seven inches, in breadth at the bottom thirty-eight inches, and in depth twenty-four inches; from the seat to the bottom is twenty-five inches; the breadth of the seat within the sides is twenty-eight inches, and the depth eighteen inches. At nine inches from the ground is a board, supported at the four corners by as many lions. Between the seat and this board is inclosed a stone, commonly called Jacob's, or the fatal Marble Stone, which is an oblong of about twenty-two inches in length, thirteen inches broad, and eleven inches deep; of a steel color, mixed with some veins of red. History relates that it is the stone whereon the patriarch Jacob laid his head in the

plain of Luz. It is also added that it was brought to Brigantia, in the kingdom of Gallicia in Spain, in which place Gathol, king of Scots, sat on it as his throne. Thence it was conveyed into Ireland by Simon Brach, who was king of Scots, about 700 years before Christ's time; from thence into Scotland by King Fergus, about 370 years afterwards; and in the year 850 it was placed in the abbey of Scone, in the sheriffdom of Perth, by King Kenneth, who caused it to be enclosed in this wooden chair, and a prophetical verse to be engraved, of which the following is a translation:

'Should fate not fail, where'er this stone is found,
The Scots shall monarch of that realm be crowned.'

This is the more remarkable by its having been fulfilled in the person of King James I., grandfather to the Princess Sophia, electress dowager of Hanover, grandmother to King George II., who was grandfather to his late Majesty, King George III. This antique regal chair, having (together with the golden scepter and crown of Scotland) been solemnly offered by King Edward I. to St. Edward the Confessor, in the year 1297 (from whence it derives the appellation of St. Edward's chair), has ever since been kept in the chapel called by his name; with a tablet affixed to it, whereon several Latin verses are written, in the old English character. The ornaments of this chair consist of crochets and fretwork richly gilt. It has a cushion, covered with the same materials. The stone maintains its usual place under the seat of the chair, but is hid from observation by the fringe which surrounds it."

UNDER THE MONARCHY.

The promise is clear to Abraham, "Kings shall come out of thee" (Gen. 17:6). "A nation and a company of na-

tions shall be of thee, and kings shall come out of thy loins" (Gen. 35 : 11). He is called "the Father of many nations" and Sarah "the mother of nations." These could never have been literally fulfilled in Palestime. But now while in exile we are to look for them. The company of nations and the kings are coupled together in the promise, and properly exist together; hence the monarchy must exist somewhere, over some of the Hebrews. This view explains a few Scriptures, usually and properly applied to the Christian dispensation, and to our times." "The shout of a king is among them" (Num. 23 : 21). "Kings shall be thy nursing fathers, and queens thy nursing mothers," (Isa. 49 : 23) which is set as a jewel among gospel promises.

The house of David was to continue in power over Israel "forever." The full account by the Prophet Nathan is as follows: "And when thy days be fulfilled, and thou shalt sleep with thy fathers, I will set up thy seed after thee, which shall proceed out of thy bowels, and I will establish his kingdom. He shall build a house for my name, and I will establish the throne of his kingdom forever. I will be his father and he shall be my son. If he commit iniquity, I will chasten him with the rod of men and with the stripes of the children of men, but my mercy shall not depart away from him as I took it from Saul, whom I put away before thee. *And thine house and thy kingdom shall be established forever before thee—thy throne shall be established forever* (2 Sam. 7: 12–16).

The "token" of the covenant to Noah, and the "promise" to Abraham, as well as to David, had *no conditions* expressed. In case of disobedience and unfaithfulness the crown might pass, as it has, to other branches of David's family (2 Chron. 36: 9–10); but the promise is clear that some one of the natural descendants of David's house shall

always sit on the throne of the Hebrews. In the third generation from David an effort was made to destroy the force of this promise when it was said, "Ought ye not to know that the Lord God of Israel gave the kingdom over Israel to David forever, even to him and to his sons by a covenant of salt" (2 Chron. 13: 5). This view was firmly held by the kings immediately succeeding to the promise. And lest, at the breaking up of Judah in the captivity of Babylon, the promise to David and his seed should be thought to be also broken, we read, "Thus saith the Lord, If my covenant be not with day and with night, and if I have not appointed the ordinances of heaven and earth, then will I cast away the seed of Jacob and David, my servant, so that I will not take any of his seed to be rulers over the seed of Abraham, Isaac and Jacob" (Jer. 33: 25–26). David's house must be reigning somewhere to this day.

On this utterance of the original promise to Nathan, just on the eve of his *disappearance* from Judah, Jeremiah must have received strong assurances of the perpetuity of the Throne. Josephus (compare Antiq. X. viii. 4) and (XI. iv. 8) all history affirm without equivocation that Zedekiah was the "*last*" king in Jerusalem of the house of David. We are not to "apologize" for Almighty God, as so many do, or divert a literal promise into a "spiritual" one. Nor dare we join the "*profane infidel*" and say that this promise is only "Hebrew breath." Unless words suddenly lose their meaning there must be the Throne of David over Israel *somewhere*. There is no "hiatus" in David's line.

The Psalms are grateful with the fragrance of this thought, "He (God) showeth mercy to his anointed, unto David and to his seed forevermore (2 Sam. 22 : 51). The

Lord hath sworn in truth unto David, of the fruit of thy body will I set upon thy throne (Psa. 132:11). His seed also will I make to endure forever, and his throne as thy days of heaven. If his children forsake my law and walk not in my judgments, *then will I visit their transgression with a rod, and their iniquity with stripes. Nevertheless my loving kindness will I not utterly take from him, nor suffer my faithfulness to fail.* My covenant will I not break nor alter the thing that is gone out of my lips. Once have I sworn by my holiness that I will not lie unto David, his seed shall endure forever and his throne as the sun before me. It shall be established forever as the moon and as a faithful witness in heaven (Psa. 89:29–37). The doctrine called the "Divine Right of Kings" has grown out of the promises to the Throne of David, but of course could not be true of Gentile kings over a Gentile people.

From all this it seems that we are to look for some naturally born descendant of King David on the literal, temporal Throne of Israel, wherever that may be. These Scriptures cannot apply to Christ; they would be totally false if they did. Christ has not yet reigned on the earthly throne, though he did confess to Pilate that it was his *by right of birth* (John 18:37). He has been anointed for it but not yet crowned. Remarkable as it may be, our Saviour disavowed any intention to "*restore*" the scepter or to explain its disappearance (Acts 1:6). He simply told His disciples that it was not for *them* to know the times which the Father had reserved. But it is for *us* to know them, since on us "the ends of the age have come." According to some "cute critics" he is our Spiritual King, though even that is not affirmed by Divine authority, and even then according to their theory only over Gentiles. "If the Scriptures cannot be broken," what then? But David'

scepter did rule over Judah till Zedekiah was dethroned 588 B. C., since which time there has been none of his seed to rule over Judah in Jerusalem. His eyes were put out and his sons were slain, but the ruling seed was preserved in one of *his daughters* (Jer. 43 : 6). This reminds us of the first promise, "*the seed of a woman shall bruise the serpent's head*" as it is freely quoted, and that Christ who was truly the son of David was born of a Virgin. This signifying that both literally and spiritually the reigning house has been preserved in a *woman.* It is indeed a *new* thing that "a woman shall compass a man." (Jer. 31 : 22) And if Her Majesty Queen Victoria shall live to see her throne *overturned* to Jerusalem, surely this would be in keeping with the above—one link by a woman.

In this case, the transfer by Jeremiah, Baruch and his retinue, the Eastern Princess was providentially preserved to Israel in the Islands, and is safely sheltered in the Royal House of Great Britain.

There is one stanza from a poem justly considered a poetical gem of the highest order. The original was found in an Irish MS. in Trinity College, Dublin. It is supposed by some to have been written by one of the primitive Christian bards about the year 554, and to have been sung and chanted at the last grand assembly of kings, chieftians, and bards, held in the famous Hall of Tara. The translation is by Dr. Donne.

Like a damask rose you see,
Or like a blossom on a tree,
Or like the dainty flower in May,
Or like the morning to the day,
Or like the sun or like the shade,
Or like the gourd which Jonah made:
Even such is man, whose thread is spun,
Drawn out and out, and so is done.

The rose withers, the blossom blasteth,
The flower fades, the morning hasteth,
The sun sets, the shadow flies,
The gourd consumes, the man—he dies.

But not so with the empire of the Hebrews.

THE STONE KINGDOM.

It had been predicted by Hosea even before the deportation, that Israel should be without a king, "many days" (3-4). This implies that they would not always be without a king. If we reckon from 975 B. C., at the time of the separation from Judah it was over four hundred years, or, if from their departure to Assyria, about one hundred and thirty-three years, that Israel had been without a king of the house of David.

This accords with other important words, "In the days of these kings shall the God of heaven set up a kingdom." (Dan. 2 : 44-45). The Babylonian, Medo-Persian, Grecian, and Roman kingdoms were all *universal and literal*, and the *fifth*, the kingdom of "the Son of man" is to be just as literal and universal. The four above are Gentile, and represent all world-empires, here symbolized by *wild beasts*, the very nature of these savage, warring, destroying, devouring elements. But these are to pass away before *humanity enthroned*, "the Son of Man," "when the saints possess the kingdom," *i. e.*, the Hebrews Christianized. Ezekiel in his "visions of God," saw a *man* on the throne," (1 : 26), and John also gives a glimpse of him still waiting for the triumph of His Kingdom, calling Him "the Prince" (Rev. 1 : 5).

That these saints of the Most High were Hebrews, the whole tenor of the Old Testament declares, and even in the New Testament the word saint is used of them, unless words suddenly lose their meaning, and as we shall see,

has continued to the present, and by prophetic announcement will continue to the end of time. Morever, their characteristics are those of the Hebrews, as defined by the Prophets; "No weapon that is formed against thee shall prosper" (Isa. 54 : 17). "As a young lion among the flocks of sheep, who, if he go through, both treadeth down and teareth in pieces, and none can deliver" (Micah 5:8). "Thou art my battle ax and weapons of war and with thee will I break in pieces the nations" (Jer. 51 : 20).

The Empire of Great Britain is the Stone Kingdom also in the fact that all her kings and queens are crowned over Jacob's *Stone Pillar* in the Chair of State. It should be remarked, also, that our great republic holds in symbol on its seal, a stone pyramid and an exact copy of the seat of that Chair of State. Both governments are but the environment of the Protestant faith, and an eminent type of the government of Christ on earth. Her Majesty is also the official chief representative of the English church, which for more than one thousand years bore the burden and the heat of the day. The spiritual government, as events are showing, has extended over the literal and temporal one, and though perfectly distinct, as church and state must ever be, yet they both exist together as really as shadow and substance.

If the reader will pardon an allusion to a scene five hundred years later, we may see in the Stone Kingdom the power "that will grind to powder." "For the kingdom of God shall be taken from you [Jews] and given to a NATION bringing forth the fruits thereof" (Matt. 21 : 43). The Birthright tribes had been rejected by the Jews; yet, even at this period, the Stone Kingdom was crystallizing about the Bethel-Throne-Seat in the Western Isles, literally and truly *forever uniting* the *scepter* and the *stone*—the

blessings of the Shiloh — with the blessings of the Birthright, the House of David [of Judah] with the House of Joseph. This is *the key to all the earthly promises*, the primal CAUSE of all our success in the house of Ephraim and Manasseh — the Republic of America.

In Ezekiel's "visions of God" (1 : 16) we read of a "wheel in the middle of a wheel" *i. e.*, Christianity moving forward enswathed in civil governments. The spirit of the living creatures was in the wheels, and the creatures, excepting one, are all figured among the symbols of our governments, on our Hebrew banners. "The man on the Throne" (26) is the same personage John saw who was about to reign on the earth; and is coming to be crowned King of kings, when He is to personally *command them* as He did the first disciples, during His resurrected life on earth (Acts 1 : 2). Thus making the Hebrew governments of earth the basis of the government of the Millennial Kingdom. Peter's sermon on Pentecost day was to the same import, he says, "God raised up Christ to sit on his (David's) throne," (Acts 2 : 30), when He had made His foes His footstool, (35) that, he has *now* shed forth the spirit; (33) and that Jesus, who was crucified, is both Lord and Christ, (anointed), but is not yet crowned, for He is *now* on the throne of His Father.

Daniel distinctly foretells the rise and fall of the four great empires; but hardly less distinctly does he foretell the rise of a fifth empire, which grows like a stone cut out of a mountain till it fills the whole earth; and this kingdom is to be "given to the people of the saints of the Most High, who shall possess it for ever and ever"—*i. e.*, as long as the world endures (Dan. 2 and 7). And what do we see now happening in our own days? We see an empire that has grown from a comparatively small estate to

dimensions compared with which, whether as regards extent, population, or wealth, the four world-empires were mere pigmies; and it is still growing, and promising ere long, to realize Daniel's predictions of dominating and ruling the whole earth. "The stone was cut out of the mountains without hands"—human hands. Look at the Islands, *cut off* from the mainland by the English *Channel* (meaning cut), and, as if broken from the southwest end of the Scandinavian mountains they are projected into the sea, thus literally cut from the mountains of Europe, where the feet of the image were. The fifth kingdom was to be set up "in the days of these kings," and this was actually done, as we have seen, in the days of Nebuchadnezzar, in Ireland. And if we reckon to the union of all the tribes under King James the I., still it is true of the "ten-toes," their representative governments.

The student of history can readily trace among the many smaller empires of earth which have arisen, the four above, described by Daniel. These are termed, UNIVERSAL EMPIRES. Three of these empires had lost their universality, and the fourth, the Roman, held universal sway at the time of Jesus' birth, as we read, "There went out a decree from Cæsar Augustus, that *all the world* should be taxed" (Luke 2: 1). These four Powers have all *campaigned* in the Holy Land, and still hold certain *quarters* in Jerusalem, where the temporal kingdom is to be established. When the *overturn* to that city shall come, then the Gentile reign will forever end. Notice that the image, the iron, brass, silver, and gold, all had its base in the "clay," a fit type of all Gentile Governments, soon to pass away with *a crash*, "and no place was found for them" (Dan. 2: 35). The *fifth* kingdom "shall consume all these kingdoms and shall stand forever" (44). Then "the times of the Gentiles will

be fulfilled" (Luke 21: 24) and "Jerusalem become the Throne of the Lord" (Jer. 3 : 17).

Taking a mental survey of the globe, or looking at a map, the attention is at once arrested by the huge British Empire. Its immense size is sufficiently suggestive, but its ubiquity is even more significant. It is everywhere—Europe, Asia, Africa, America, Australia, from China to Peru, and from Pole to Equator. There is no parallel to this on record, and when we bear in mind that the Empire is still rapidly extending, you can imagine how "the controversy of Zion" will terminate. The conflict according to Daniel was most unequal, but there was no lack of courage, and the battle commences; the stone worsted the image every time. It struck the feet of the image with great power, and the feet became dust; the stone struck the legs, and they became dust; the stone struck the body, and the body became dust; the stone struck the arms, and they became dust; the stone struck the head, and it became dust, or as chaff of the summer threshing-floor, and the wind carried them away. Notice that of 287 victories over European nations, since 1346 A. D., 219 have been distinct ones over France—the right foot of the image—and 35 over Spain, its left foot, leaving but 33 as the number gained over all Europe. The first Napoleon, though as crushing and devouring as the Gentiles he conquered, and though he was the divine scourge, yet his battle of Waterloo was decided by the British legions and the tide is turned. Thus Britain is the stone that is falling upon the feet of the Image and destined ere-long to break them in pieces. The stone grew larger every stroke, and increased in its size and momentum until it became a great mountain and filled the whole earth. How wonderful! The stone grew large by smiting and was not once worsted in the fray.

Why should this marvelous power be given to the Stone Kingdom? The promise to Abraham was "the heirship of the world," so Paul interprets it (Rom. 4: 13), and the promise to David was universal empire and the Christianized Saxons are "the Saints of the Most High God, which take the Kingdom." It is worthy of note in this connection that the Romans who were closely associated with the Saxons for many centuries used the word *Saxum*, "rock" as applied to this race. The play on Peter's name, *Petres* a "rock," (feminine), on which our Lord founded His Church, (Matt. 16: 18) has now actually come to pass in the Protestantism of the Saxons. All this is singular enough in the light of the Reformation, and the development of their governments and Christianity, in the Islands and in America. But we must not anticipate.

All honor to

"This *Royal Throne of Kings*, this *scepter'd* isle,
This earth of majesty, this seat of Mars,
This other Eden, demi-paradise;
This fortress, built by Nature for herself
Against infection, and the hand of war;
This happy *breed* of men, this little world;
This precious STONE set in the silver sea,
Which serves it in the *office of a wall*,
Or as a moat defensive to a house
Against the envy of less happier lands,
This blessed plot, this earth; this realm, this England,
This nurse, this teeming womb of *Royal* Kings,
Feared by *their breed*, and *famous by their birth;*
Dear for her reputation through the world."

—*King Richard* II, ii. 1.

CHAPTER IV.

CAUCASIAN ISRAEL.—THIRD COLONY.—THE TEN TRIBES IN ARMENIA.

We have seen that the ten tribes were deported into Assyria by Shalmaneser, B. C. 721 years. From this eastern location we now follow them to the North and West, where, as representatives, in fact the ten tribes, they are united in due time on the Islands. Their exact location, as near as may be ascertained, was in the northern part of Media, on the River Araxes, now called the Aras, and on the southern slopes of the Caucasus Mountains between the Euxine and Caspian seas. Hara, Halah and Habor, as well as the cities of the Medes, the place of their captivity implies a large extent of country, but still within the bounds of the Assyrian Empire (2 King 17 : 5). That country had been providentially prepared for them. The half-brothers of Isaac were there and one of them had given name to that country as it would seem (Gen. 25 : 2). It may also appear that Job, who was possibly a descendant of Jacob's family and indulged in the Messianic hope (Job 19 : 25), had lived in this region, as one of his friends was Bildad, the Shuhite, also a descendant of Abraham by Keturah. And about two hundred years before the general breaking up of the ten-tribe kingdom, the Assyrians had conquered a portion of the tribe of Dan and Naphtali and according to the custom of those times, carried some of them captive to Assyria (2 Chron. 16 : 4).

The Almighty had created the world *to be peopled with holy beings*, and in pursuance of this plan one family was at first established in the Garden of Eden, not far, it is supposed, from the locality of Israel's captivity, but for some cause that plan did not prosper. Again, another goodly family of eight persons descended from Mount Ararat, near the same place as before, that they might replenish the world with a better class of mankind than existed in its former state. This plan did not meet with the fullest success, and in due time it gives way to a third dispensation of Providence. Abram is called from "Ur of the Chaldees," which was also near the region of Israel's humiliation. The *fourth* and last effort is to bring the chosen people, in all their idolatry, and purify them in a Gospel dispensation that should accomplish this sublime purpose of God in creation.

The number of Israelites carried into captivity may not be certainly known. About three hundred years before their deportation the numbering of all that "drew sword" was eight hundred thousand (2 Sam. 24 : 9), and assuming that this was one-fifth of the inhabitants, we have four million, and supposing that they had doubled in three hundred years, which is surely a very moderate estimate, and we have eight million,—possibly all told, ten million, as the Levites were not reckoned with them.

Let us now note fifteen hundred years of progress, the marvelous success of the *East* and *North colonization*, and the preparation of the Hebrew race "to be a kind of first-fruits" of the Gentile harvest (James 1 : 18). The ten tribes consisted at this time of the remnants, not previously sent forward to the Islands, viz., portions of (1) Reuben, (2) Simeon, (3) Dan, (4) Naphtali, (5) Gad, (6) Asher, (7) Issacher, (8) Zebulon, (9) Joseph, (10) Benjamin.

Ephraim and Manasseh were of Joseph, and the former having the birthright, took his name, and Manasseh taking Benjamin's place, we have the number ten complete. The tribe of Benjamin, though originally one of the ten, was joined for a time with Judah and remained in Palestine to accept the Gospel at the hands of Christ and the Apostles, as the event shows.

A large number of individuals from each of the above named tribes had "gone West" by the Mediterranean Sea, as we have previously shown. It remains to follow the residue of Israel. "Eldad," a Jewish writer of the ninth, century, and who sent to the Spanish Jews his memorial of the ten tribes, states (page 20-21) "that many of the people did not go into captivity, but evaded the calamity, going off with their flocks and turning *nomads*, and that the chief or prince whom they appointed could muster one hundred and twenty thousand horse, and one hundred thousand foot." It would seem from Isaiah that many escaped rather than to be led away by the Assyrians (10:20-23) and upon them also would the truth triumph and they become the Gospel missionaries to the Gentile heathen (Isa. 66:19).

At the general breaking out of the Medo-Persian wars, about 500 B. C., the result of which is given in the book of Daniel, the house of Israel was ready to avenge the capture of Judah in the taking of Babylon by Cyrus, who himself was a Danite, as it would seem, as his mother's name was Man-*dan*-e. The banner for the assembly was to be lifted "upon the high mountain," *i. e.*, the mountains of Armenia, where Israel then was, whence the scourge came. The first called are "*my sanctified ones*" (Isa. 13:2-3), which appropriately refers to Israel, though they are called Medes (ver. 17), as they had been in that country two hun-

dred years. And Cyrus is called "*mine anointed*" (Isa. 45:1), as though he were an Israelite. It may also be remarked that these passages are to be referred to the final destruction of Babylon in the second advent, when Israel or Hebrews will be again present as the sanctified ones (Rev. 19 : 14). Cyrus afterward showed his descent, when he became a defender of the theocratic doctrine, the pure theism of the Hebrews, by the decree to rebuild the temple of Jehovah in Jerusalem (2 Chron. 36 : 23).

THE BEHISTUN ROCK.

The principal events in the reign of Darius Hystaspes, King of Persia, are inscribed on "Mount Bagistan, now Behistun, the rock-built city and palace of Van (Dan). The inscriptions on these ruins still preserve the memory of a race of Armenian kings, which Sir Henry Rawlinson concludes were written 516 B. C. They make mention for the first time in history of the name of the *Saka*, now universally acknowledged to be the persons described as the modern Saxons. When, through the extraordinary skill and genius of Sir Henry, a copy of the rock inscription, carved at an altitude of three hundred feet above the plain, was obtained, it was found to be of a trilingual nature, in cuneiform characters belonging to the Assyrian, Persian, and Median languages. The ancient Persian portion bore so strong a resemblance to the modern language of the country as to afford a key to decipher the whole of the trilingual inscription, just as the Greek portion of the Rosetta Stone enabled Egyptian scholars to interpret the other two unknown languages, commonly called the Hieroglyphic and Demotic, inscribed on that celebrated monument of the Ptolemaic period, which now forms one of the richest treasures of the British Museum.

That portion of the Behistun Rock of chiefest interest in our present investigation, is the statement relating to one of the captives. Darius is represented as trampling on the body of one, while nine others are standing before him tied together by their necks, each one having his name and crime recorded on a tablet over his head. Over the head of the last figure in the row, which is surmounted with a high-peaked cap, exactly like that worn by the ancient Israelites, and a cast of countenance totally unlike the rest, is seen the following sentence in the Median tongue, which M. Oppert, a distinguished Assyriologist, pronounces the most perfect of the three documents, and without any charge of rebellion, as is recorded against the rest of the captives—

THIS IS ISKUNKA, THE CHIEF OF THE SACÆ (SAXONS).

It will be interesting for us to consider the connection between these *Sacæ* or *Saka*, and the *Beth Khumree* of Samaria, who invariably represent, in the many cuneiform inscriptions where the name occurs, the kingdom or ten tribes of the House of Israel. Sir Henry Rawlinson, in his brother's edition of Herodotus, speaks as follows on the subject: "The term Scyth or Sacan is probably not a real ethnic name, but merely a title given to all Nomades, like the *Ilyat* of modern Persia. From the mere term Scyth, therefore, we cannot conclude anything as to the ethnic character of a people. In the Babylonian transcripts of the Achœmenian inscriptions, the term which replaces the *Saka* of the Persian and Scythic columns is *Gimiri*—a term which elsewhere always means 'the Tribes.' . . . The ethnic name of *Gimmeri* (the equivalent of the Cimmerii or Gomerim, according to Professor Rawlinson) first occurs in the cuneiform records of

the time of Darius Hystaspes, as the Semitic equivalent of the Aryan name of *Saka*. . . . The Babylonian title of *Gimiri*, as applied to the *Sacæ*, is not a vernacular but a foreign title. . . . The *Sacæ* or Scythians, who were termed *Gimiri* by their Semitic neighbors, first appear in the cuneiform inscriptions as a substantive people under Esarhaddon about B. C. 684."

According, therefore, to Sir Henry Rawlinson, we have grounds for assuming the connection between *Gimiri* or *Cimmerians*, who first appear on the confines of Assyria and Media in the seventh century B. C., and the *Sacæ* mentioned on the Behistun Rock nearly two centuries later, with the *Beth Khumree* of Samaria, or the ten tribes of the House of Israel. "Rev. C. Foster, B. D., shows that the word *Kana* occurs twenty-eight times in this inscription and the word Armenia also is of frequent occurrence," representing the countries *from* which and *to* which the ten tribes were taken.

In the British Museum there is a tablet in which the captivity of Israel is described, deciphered by James Rankin. It consists of several lines (see *Banner of Israel*, page 379, for 1893), a few are rendered as follows after a brief explanation:

"It might be inferred from line 17 of the inscription that Cimiru was merely the Assyrian way of pronouncing the name Hebrew from the similarity in sound of B and M, but the Hebrew text of Deut. 33: 18, 19, clearly states that Moses prophesied, when blessing Zebulon and Issachar, that their name would be called Khumimera—*i. e.*, the peoples of the mountain—which differs but little from Cimiru or Khumeri. In line 17 Sennacherib seized a Cimiru prophet to seek God, and in line 19 it is written he twice proclaimed that Jehovah of Jerusalem brought him to ruin.

The Sacæ, also, were merely the common people—*i. e.*, the plebeians. It is evident from the inscription that the Assyrians conducted their captives by the Tauric Sea, by the way of the Euphrates, which they call Carchemish River, following it to its source, reaching Colchis by the River Lycus, but named by them the Swift Arnon. Line 3 evidently refers to the solar eclipse that was annular at Cabeira on the River Lycus, on B. C. 704, October 19, at noon. (See "*L' Art des Verifier les Dates.*" and "*Oppolzer's Canon.*") Cabeira is mentioned by Strabo.

INSCRIPTION.

Line 1. Nineveh Ashur. All Sojourners—Cimiru—(Hebrew) the heroic—in the land of Taurica (Crimea) the great Sennacherib conducted to Chabor (Habor); Israel and the Levi prophets famous above all others.

Line 2. The beautiful Sacæ were placed in a valley; they established other branches and order prevailed; they settled in a part called Colchis River, completed a fortified camp and introduced holy service.

Line 3. The light became dim towards noon, when it ceased, and the sun to blackness consumed away; the vibrating branches of light ceased and joined the darkness which prevailed; objects faded away; and because of it the open country was hidden. In luxuriant Taurica.

Line 11. The assembly gathered all in confusion; all trembled. The images in Sharon were confounded; Samaria was invaded a second time from Magdall; the conspiracy was destroyed, hill city delivered up, their children (600,000) were cut off.

Line 19. Sacrificed Nineveh to them; Nineveh to subjugation; in Nineveh let captivity be extinguished. My father twice proclaimed that Jehovah of Jerusalem

brought him to ruin, or Jehovah the terrible completely brought him to ruin; (therefore) oppress, seize the fugitives for captivity, tread on those lovely hated ones, gather them to be slain."

The above tablet clearly points out the place of Israel's captivity, the common name *Sacæ* of that period, the country to which they came, and from which they were taken, the number seized and destroyed, and that "Jehovah" of Jerusalem was the cause of two defeats to Assyria.

IN INDIA AND CHINA.

The Afghans, of Southern Asia, call themselves "Binni Israel," or children of Israel, but consider the term, "*Yahodee*," a Jew, to be one of reproach. They say they were called Afghans from their chief Afghana, who was son of the uncle Asof—the vizier of Solomon. They report that they had in possession, at one time, the Ark of the Covenant, but they have lost it. While it was with them, if they took it into battle, victory was sure to be theirs. They have a mountain called, *Dera Ismael Khan*—that is, *the Sacred Mountain of Israel*—where pilgrims are permitted to go, besides many others with pure Hebrew names, as well as names of rivers and persons from the same tongue. In their languages (for they have two principal ones) there are few if any traces of the Hebrew. Such is the account given by the Afghans.

During the reign of Solomon many Hebrews left the land as merchants. The king built store cities in Hamath, Tadmor, in the wilderness, and his navy visited Ezion-geber on the shore of the Red Sea, in Edom (1 Kings 9 : 26). These store cities were on the great highway, which he made through the desert, so as to bring the trade of Dedan and Sheba to Jerusalem. Possibly the ten tribes when

taken into Central Asia, B. C. 721, became scattered, and many of them wandered into Afghan, but it is evident that the great body of them went westward. At this day they can never in India fulfill the conditions of Prophetic Israel.

Dr. Geo. Moore in his "Lost Tribes" gives much information confirming the Eastern emigration. The word Saka or Sakya and the Getæ are frequently mentioned in his book. Buddha is said to belong to the Sacæ-race, his family name was Sakai-Muni, and he was a prince of the Sakyas. The name they give to Britain was "Sacana" as though they belonged to the same great family. There also we meet with *Dan* the enterprising "traveler." The De*dan* of Ezekiel was probably India, from which presents of "horns of ivory and ebony" were brought to Tyre, the very commerce of the East to-day. Many of the inscriptions on the rocks and cuts on pillars and temples, from Thibet to Lower India and Ceylon, are written in Hebrew characters. The Saka, or Sacæ, were said to be the founders of the religion of Buddha, so extensive in the East. The Getæ were constantly associated with them. The ten tribes in this "remnant" turned east, as well as to the west, as appears probable.

Early in the seventeenth century, Jesuits report that a colony of Hebrews are found in China. Their existence was made known to Europe nearly one thousand years ago. The earliest record of their discovery was made in the journal of two Arabian travelers who visited China in the year 877 A. D. The celebrated Benjamin of Tudela, who traveled through Persia, Sarmacand and China in the twelfth century, found scattered and isolated bands of his countrymen in all these countries. These travelers have left no record of their discoveries beyond the bare statement of this fact.

But the Jesuits who resided in the empire during the sixteenth and seventeenth centuries have given full accounts of Israel in that quarter.

Mr. Gozani obtained some written records and manuscripts of the sacred scriptures while there as a missionary. According to their traditions this people came from a country called the Kingdom of Judah (?) which Joshua, their general, conquered after escaping from Egypt and passing the Red Sea and the Desert. They possessed the Book of Ezra and had never heard of Jesus of Nazareth, which circumstances seem to fix the date of their settlement in China about 400 B. C.

Their language was Hebrew with a strong mixture of Persian. Originally the colony discovered by Gozani numbered seventy families, they are now reduced to ten, and residing mostly in the city of Rai-fung-Fou in the province of Ho-Nan. Some had lost the knowledge of the Hebrew language and had adopted the philosophy and religion of China. They venerate the names of their ancestors inscribed on tablets of the precious metals.

They are designated by the native Chinese as "the people who pluck the sinew," a curious suggestion of their Hebrew origin (Gen. 32 : 32). According to the Jesuits, they believe in an intermediate state, of probation after death, in hell, paradise, the resurrection of the body, and a final judgment. They hold to the existence of superior orders of spiritual beings—angels, cherubim and seraphim —and they entertain the expectation of a coming Messiah. They make no attempt to win proselytes to their religion but adhere to their own with rigid fidelity. They observe the Sabbath, lighting no fires in their houses, but prepare their food on the previous day. They circumcise their male

children the eighth day after birth; they intermarry exclusively among their own people.

Their edifice, which was erected in 1163 A. D., resembles the ancient Temple at Jerusalem, much more than the synagogue of a later period. It stands in an open space and is divided into two parts, the Holy Place and the inner one, the Holy of Holies. There the sacred manuscripts, above referred to, were kept, and none but the High Priest allowed to enter this apartment. In their public worship a prescribed portion of the Holy Scriptures was read every Sabbath, the whole being read once a year.

The chief priest was not distinguished by dress from others except by a crimson belt or sash which passed around his body, over his right shoulder and under his left arm. The officiating priest covered his face with a veil while he read the lesson of the day. The Scriptures were in *thirteen* rolls, which we are told signifies the twelve tribes of Israel with one additional for Moses, and were inscribed in Samaritan, the most ancient form of Hebrew characters. Mr. Gozani was also told that their alphabet contained twenty-seven letters, but twenty-two only were in common use.

The Jesuit, Ricci, who subsequently visited this colony was told the roll contained the Pentateuch that had been in use six hundred years. The missionaries of the American Episcopal Church have sent deputations to Rai-fung-Fou recently to whom were exhibited their manuscripts of these Hebrew books.

These are meagre accounts of these far off communities, but are sufficient to indicate the scattered condition eastward of the ten tribes from Armenia.

THE GOLDEN FLEECE.

The city of Colchis (not unlike Tarshish) is famous for the voyage of the Argonauts to its shores, in search of the

"golden fleece." This expedition sailed from Greece, in the ship Argos, about the year 1300 B. C. It consisted of fifty noted individuals under the command of Jason, born in Thessaly. The precise object of the voyage cannot now be determined, but it was probably undertaken for the purpose of trading in gold, a metal which the inhabitants of Colchis obtained, to some extent, by placing sheepskins in the shallow parts of the rivers, where the wool became filled with the gold particles washed down from the mountains. (*Mitchell.*)

This expedition from Thessaly, or Greece, sailed from Iolchos up the Dar-*dan*-ells to the eastern shore of the Black Sea, landing at the foot of the Caucasus Mountains, where the great commercial city of Colchis was located, now called Mingrelia. As stated above, they sailed on the ship Argos (Argurios, *silver*) and "that golden fleece" was guarded by the *dragon, our old symbol of Dan.* The Tanais River, now the Don, flows into the sea from the north. The lake Tanis of Egypt, as also the city of Tanis, the ancient Zoar, was at the shipping port of Goshan, the land where Israel was located, are associated names of places in their history.

To compare dates, this expedition took place about one hundred and sixty years *later* than Joshua's conquest of Canaan, about one hundred and fifty years *later* than Danaus, or Danaas, as the Greeks would say, who took the first colony in the Argos, and about five years *later* than when Deborah and Barak taunted Dan with keeping on shipboard (Jud. 5 : 17).

The Thessalians are Heraclidæ, since Thessalus was a mythical son of Heracles. Now Thessaly, Strabo tells us, (9: 2-3) was colonized by Phœnicians (so-called). He also tells us, (5 : 2-4) that it was Argive, hence we come around

to the Danaoi. There is an additional tallying proof of their being genuine Danaoi; for, many years after, a shipload of the descendants of the Argonauts found their way back to Greece (Strabo 8: 3-19, Herod. 4: 145) and claimed relationship with the Lacedæmonians, whom they called "their fathers," and the claim was admitted.

These Argonauts sailed with Heracles on board. So powerful did they become that they gave the name of Colchis to the outlying country.

THE PIONEER AGAIN.

The blessing of Jacob on his son Dan records the fact of his leadership among the other tribes. Such adventurous spirits have always been found, and it was obviously the Divine intention to send out this tribe of Dan to prepare the way of Israel's coming in large numbers. Abraham had been in Egypt before Jacob went down there, and Joseph was sent before the tribes to "preserve them alive" and prepare the way of their coming. Dan, as we have seen, had opened up the great highway on the sea to Ireland, and had also been taken by Assyrians in great numbers to the East, before the final captivity in Media (1 Kings 15: 20).

We now notice that the tribe of Dan had preceded the main body of the Israelites on their way over the Caucasus Mountains, along the northern shore of the Black Sea and in Central Europe. Israel, just before departing from Palestine, was expressly charged to "set up *way-marks*" (Jer. 31: 21). This they have done in a very satisfactory manner. They consist of the names of rivers and places, being called after the name of the advancing tribe. The historical names of the nations in this region are traceable to the same source. Their tumuli, architecture, philosophy and customs are indices pointing out that the ten tribes are

none other than the forefathers of the modern Anglo-Saxons of England and America.

All along this route this people have left traces of themselves. North of the Caucasus Mountains there are vast plains now covered by immense numbers of tumuli or tombs. Dr. Clarke's travels describe them as "beautiful in workmanship, indicating great skill in the art of building. The rooms are arched and made of white marble. In the tombs are found pottery, jewelry, trinkets, bracelets, gold and precious stones, involving prodigious labor and enormous expenditure of time and means." These tumuli are scattered over the plains from Wed-*din* in the N. E. direction, and a few are visible on the north bank of the Danube stretching toward the N. W. Of this more anon.

But the most direct and convincing proof of Dan's residence in Eastern and Central Europe, is found in the fact that so many of the places, rivers and provinces are called *after* "*the name of Dan, their father.*" Let us track Dan's footprints by the gleam of our Phœnician light (so-called), and we shall find his name imprinted indeliby, as on the city of his first colony in Palestine. Beginning on the east and remembering that *Din*, *Don* and *Dan* are the same word, and our path is plain. We may pass up the Dar-*dan*-elles where Jason's expedition must have gone. On the north of the Euxine is the *Don* River and the *Vdan*, thence west to the *Dan*-apris (now the Dnieper), and the Tyras, so named from Phœnician Tyre, then following up to the River Thermo-*don* in the same vicinity, then to *Dan*-ube and the *Dan*-astris (now Dneister) and the upper branches of the Eri-*dan* (now the Po), on the north bank of which is the country of Transpa-*dan*-a, and south of the river is Cispa-*dan*-a. Then we come to the *Dan*-ric Alps, thence we may cross to the Rho-*dan* (now the Rhone), then

north to the Co-*dan*-ian Gulf (now the Baltic), thence across to *Dan*-nemara and Scan-*din*-avia, and then over to *Dan*-nemarke (Dan's land) now Denmark. Then we have Ba-*dan* and *Dan*-nemara opposite the Finland Gulf.

By uniting the first colony of Dan from Greece with the larger body, as we shall see, which passed over after this tribe into Central Europe, and noting the names they have left on the map, we can see how Dan became their pioneer. A parallel to this is found, when, as recorded in the Scriptures, they established themselves at Mahaneh-*dan* (Judges 13 : 25) at the city of *Dan*, at the headwaters of the Jor-*dan*, so named from Dan, their father (Judges 18 : 29), and also at *Dan*-jaan where Joab came. (2 Sam. 24 : 6.) Even *Dan*-iel, though born of the tribe of Judah, and a captive far from his native country, as many of the tribe of Dan had been, yet these names indicate their custom which can hardly be supposed to be dropped when they left Palestine.

ISRAEL ON THE MARCH.

It is said of Ezra that "he sent to Iddo, the chief at the place Casiphia, that they should bring unto us ministers for the house of our God" (8: 17). Drs. Smith and Robinson are of opinion that this place was on the borders of the Caspian Sea, near where Israel must have been at that period. To this call, as we are told, about three hundred priests joyfully responded and went up to Jerusalem with him. The Levites had been taken into Assyria (2 Kings 17 27); every one who belonged to Israel proper. The ten tribes at this time had lived in Media about two hundred years, and their natural increase must have been considerable. Of these one portion pushed north and west of the main body, passing over the Caucasian Mountains to the mouth of the

Euxine or Black Sea, westward, while the others gradually moved towards Palestine and Asia Minor on the south side of the sea. At present we have to do with the emigration northward, leaving the latter for a subsequent chapter.

The earliest uprising of the main body from Armenia was about 500 B. C. It is reported that a king, about twenty years after the more famous siege under Cyrus, recorded in the Book of Daniel, "wishing to protect the Babylonian race from becoming extinct, provided wives for them from the nations bordering on Babylonia, who were required to send to Babylon upwards of fifty thousand young women, from whom the Babylonians of later times are sprung" (Herod. iii. § 159). As the ten tribes then living on the confines of Babylonia would have been compelled to provide their quota, which must have excited feelings of horror and indignation in the minds of all pious Israelites, it is likely enough that this may have caused the great emigration to which the Book of Esdras refers.

The earliest known testimony of Israel's departure is that of the Apocrypha, and which I quote, not, of course, as bearing any Scriptural authority, but as a contemporary testimony to what must have been a well-known historical fact to those on whose behalf it was written. What is termed *the Second Book of Esdras*, professes to have been written by "the prophet Ezra of the tribe of Levi, a captive in the land of the Medes, in the reign of Artaxerxes, King of the Persians." The author of that book speaks of one of the many emigrations of the House of Israel as they began gradually to depart from the original place of their settlement in Assyria: "These are the ten tribes which were carried away as captives from their own land in the time of Hoshea the king, whom Shalmaneser, King of Assyria, captured; and he carried them over the river

(Gozan) by which they entered another land. But they took counsel among themselves, that they would leave the multitude of the heathen and go into a further country, where man never dwelt, in order that they might there keep the laws which they had never kept in their own land of Samaria. So they crossed the Euphrates by the narrow streams of that river, where the Most High restrained the torrent until they had safely passed over. And they journeyed onwards a great distance, even for a year-and-a-half, until they arrived at a place called Arsareth. . . . But those that be left behind of thy people are those that are found within my borders" (2 Esdras, 13 : 40-48).

It will be seen that this great, and, probably, the earliest, emigration of the House of Israel from the scene of their captivity in Media, must have been in a northwesterly direction, as they are said to have crossed the narrow passages or sources of the River Euphrates which rises in Armenia, and to have journeyed onward towards the confines of the then known world. "The western end of the plain where Scüthic-Israel dwelt is bounded by the mountains of Armenia, which are entered by low passes on the northwest and southwest. The point where they passed through the Euphrates, according to Ezra, and their passage to the Araxes, according to Herodotus, were only fifty miles apart. And this route is the natural route, and is the very line along which the Russian and Turkish armies alternately advanced and retreated in the war of 1876. Fifty miles more after the passage of the Araxes would bring the advancing host to the pass in the mountain chain separating Erzerum from Kars. Just at this point a river rises and flows northward to the Black Sea. Its name is on one map given as Israel-su—Israel river. Down this valley then advanced the host of Israel, and in a short

time reached the edge of the Black Sea, where now stands the port of Batum, in the country of the Lazis, once in Turkish, now in Russian hands." The pass called "Caucasiæ Pylæ" through the Caucasus Mountains is doubtless that through which Israel disappeared. It opens up into the country of Sarmatia, hence sometimes called the "Sarmatian gate." This region is just north of the Caucasus. The name of that country to which they came was Sarmatia, supposed to have been derived from Samaria, the capital of Israel. One of the provinces to the north and west of this country was Mæotis, "the country of Moses," the Greek word meaning *taken out;* was so named from their leader.

However this may be, the Bible speaks for itself revealing a similar account by the Prophet Micah, thus: "I will surely gather the remnant of Israel, I will put them together as the sheep of Bozrah, as the flock in the midst of the fold, they shall make great noise by reason of the multitude of men. *The breaker is come up before them; they have broken up and have passed through* THE GATE *and gone out of it;* and their king shall pass before them, and the Lord on (at) the head of them" (2: 12, 13). The Prophet had just said, (10) *Arise ye and depart*, which we have referred to the departure to the Islands in a previous chapter, and now the Prophet adds the above in the *future* tense which gives the exact historical order to these two events though one was three hundred years later than the other.

The reader will bear in mind that the greater part of the Israelites remained in Media, at least till after Christ, as appears from Josephus (Ant. 11: 5, 2), and that it was only the natural increase of the race, which has usually been prolific, that began the "westward march" over the mountains, where they became the white Caucasian as they

are called, or Indo-European race, because, as Webster says, "they originated near the Caucasus" Mountains. Just at this point also they assumed different names, possibly to designate different tribes, a number of which may be traced directly to the Scriptures as naturally suggesting their Hebrew origin. The common designation of the country north of the Black Sea was Scythia, and the people were called Scythians—*the wanderers* (Hos. 9 : 17). The word *Scyth* is a general name applied to all *nomads* or *wandering* pastoral tribes. "Eldad" was a Jewish writer of the ninth century, who sent his memoirs of the ten tribes to the Spanish Jews, and who affirms that many of the ten tribes succeeded in evading the calamity, going off with their flocks, and becoming "WANDERERS."

WHO WERE THESE WANDERERS?

Colonel Gawler, whose line of argument is here followed, has made some pertinent quotations, which are given in this chapter; in his book on "Dan, the Pioneer of Israel," he remarks of the word *Scyth*, "Now in Hebrew alone does this word mean *wanderers*, and it is connected with one of their most important feasts, the only one, apparently, which is to be retained after the restoration of all things—viz., the Feast of Tabernacles, or *Scoth* or *Scot* (booths), which was instituted to commemorate Israel's *wanderings* in the wilderness (see Lev. 23 : 40–43 ; Zech. 14 : 16 ; Gen. 33 : 17). In Hebrew, the dwellers in booths are *Scuthi*, or Scoti, or as we should say, "*Succothites*."

Now the Greeks adopted the word, possibly imported by the Danites, and spoke of the *Skuthai*, which, through the Latin, we call "*Scythian*." But the Greeks can assign no meaning to the word, but say that these *Skuthai* were descended from a certain *Skuthees*, who was a mythical son of

Heracles and a *half serpent* mother (Herod. iv. 8). Here, then, Greek legend assigns a connection between the Scythians and the Heraclidæ, or Danaoi, and traces of the *serpent* are again apparent. There seems somewhat also of a correspondence in the legends of the Scythians and the Lacedæmonians. The Scythians say that their ancestor was *Targetaus*, a son of Jupiter by the daughter *of a river;* (Herod. iv. 5), while the Lacedæmonians say that Lacedæmo was the son of Jupiter and Mount *Taygetus*, or *Taygeta.* (See "What the Scythians said to Herodotus.")

Of the Scythian people, Herodotus says: "The first scenes of their civil existence and their progressive power was *in Asia to the east of the Araxes.* There they multiplied and extended their territorial limits for some centuries unknown to Europe." Diodorus says: "That the Scythians, formerly inconsiderable and few, possessed *a narrow region on the Araxes*, but by degrees they became more powerful in numbers and in courage. They extended their boundaries on all sides till at last they raised their nation *to great empire and glory.* . . . In the course of time they subdued many nations between the Caspian and Mæotis (now Sea of Azof) and *beyond the Tanais* (River Don)." "In the time of Herodotus they had gained an important footing in Europe, and had taken a *westerly direction.*"

Thus it is clear from ancient reliable authority of both Herodotus and Diodorus that the Scythians had their origin from *the exact place* where Israel was banished, on the banks of the River Araxes, and that they were then "going west," and we may add, have been going west ever since.

A few further quotations to show that the Scythians in some of their tribes were *at the time and place* where the ten tribes were, and that they had their origin *at some other*

place fully comports with the known status of Israel. All that we claim for them is that they present a strong probability, and in connection with other more direct proofs, a reasonable ground of certainty, that the Israelites did pass this way, north of the Black Sea, on their route to the Islands.

Scythia proper, then, in the time of Herodotus (b. iv: 101) is described as lying between the Danube and the Don. The Scythian nation was made up of various tribes having different names, though all are classed under one general name. He also distinguishes between tribes belonging to the Scythian *nation* and tribes living among them having Scythian *habits*, but who were not Scythians by tradition or language. This difference we should keep carefully in mind, for not all Scythians are claimed as Israelites. "The ancient Greeks," says Strabo (b. i. ii. 27), "classed all the northern nations with which they were familiar under the one name of Scythians, or according to Homer, Nomades." Terrific stories are told of their cruelties, possibly to deter any exploration of their country.

Diodorus (b. ii. chap. 3) says: "At first a very few of them (Scythians), and those very *despisable for their mean origin*, seated themselves near the River Araxes. Afterwards, one of their ancient kings, who was a warlike prince and skillful in arms, gained to their country all the mountainous parts as far as Mount Caucasus, and all the champaign country to the ocean and the Lake Mæotis, and all the rest of the plain to the River Tanais. Some time after, their posterity becoming famous and eminent for valor in material affairs, subdued many territories beyond the Tanais."

Herodotus (b. iv. 6-7) states that the Scythians say that heirs "is the most recent of all nations. They reckon the

whole number of years from their first beginning from King Targetaus to the time that Darius crossed over against them to be not more than a thousand years, *but just that number.*" Now Darius' expedition against the Scythians was about 500 B. C., and one thousand years before that brings us to the time of Moses when the Hebrews became a nation. This reminds us that, at the offering of the first fruits, Israel was instructed to say, "A Syrian and ready to perish was my father, and he went down into Egypt and sojourned there with a few, and *become there a nation*, great, mighty and populous" (Deut. 26 : 5). The date assigned to their first existence as a nation under a chief or king, the place whence they sprung, their humble origin, "very despisable" so far as their neighbors would be able to trace them, and the date at which they made themselves felt in that locality, corresponds exactly with the known facts of Israel.

HEBREW CHARACTERISTICS.

Herodotus (b. iv. cap. 24). "The Scythians who go there (at the foot of lofty mountains) transact business by means of *seven* interpreters and *seven* languages." He also says (b. iv. cap. 46), "The Euxine Sea, to which Darius led an army of all countries, the people, *except the Scythians*, exhibit the most ignorant nations, for we are unable to mention any one nation of those on this side Pontus that has any pretensions to intelligence, nor have we ever heard of any learned men amongst them *except the Scythian nation* and Anacharsis."

Epiphanius, as reported by Keeting's "*History of Ireland*" (page 24) says, "that the laws, customs and manners of Scythians were received by other nations as the *standards of polity, civility and polite learning*." Æschylus

says, "The Scythians governed *by good laws.* Herodotus says, "Swine they never use, nor suffer them to be raised in their country at all" (4 : 63). Thus have a portion of the Scythian people, by their frequent use of the Hebrew *seven*, their commercial relations with other tribes, their refined learning and intelligence, and the entire absence of swine's flesh as food, given us indelible marks of the ten lost tribes of Israel.

Before proceeding to more important points, it may not be amiss to examine one or two legends. Ancient history is often little better than a collection of traditions, but even in the greatest extravagances of mythology we can sometimes detect the fact or truth upon which a story is based. The *Scythian* account of their king "Targetaus," according to Herodotus (book iv. cap. 5), is that he was a son of Jupiter and a daughter of the River Borysthenes. The Grecian account of this progenitor of the Scythians is (Herod. iv. cap. 8), that he was one Skuthees, the son of Hercules, and a woman half human half *viper.* These two traditions I am inclined to consider as vestiges of the story of "drawing" Moses out of the water (Ex. 2 : 10), as expressed by Pharaoh's daughter; and one of those never-to-be-forgotten events which happened to the Israelites, the elevation of the brazen serpent in the wilderness.

The method of divination by means of twigs is common to several nations. The Scythians used willow wands for this purpose (Herod. pp. 46-7); and the Magi mentioned by the Prophet refers to the same method (Ezek. 8 : 16, 17). Herodotus (2, 104) mentions the important fact that in his time, 420 B. C., "*the Colchians observed circumcision.*" "The Marcrones confessed," says Herodotus, "that they had lately learned the same custom from the Colchians." Here, then, was a colony direct from Syria. Now Josephus,

on this very passage in Herodotus, denies that any inhabitants of Palestine, except Jews, practice circumcision (Joseph. agst. Apion. i. 22). Instead of *learning* it from the Colchians, these emigrants from Syria possibly *returned to the covenant* at the *instigation*, or through the *example*, of the Colchians.

This country and colony in later days was attached to the Kingdom of Agrippa on account of Bernice (Jewish Wars, 2-11-5).

BARBARIANS.

The Scythians, nations, clans or tribes, living north of the Black Sea, are commonly supposed to be rude and uncultivated, as no doubt they were to Greeks and Romans, who firmly held the two great historic languages of that age. These peoples were Barbarians to those of Palestine as well, since they could not speak the language of their neighbors (1 Cor. 14: 11).

Josephus, who wrote for the instruction of his own people in Hebrew for different countries, called these and the Parthians *Upper Barbarians* (Wars of the Jews, *preface*,) and clearly defined where some of "the ten tribes" then were, "beyond the Euphrates" (Aut. 11, 5-2). These colonies or tribes, while taking their northwestern route around the Black Sea, received the name Sakai, Angles, Goths, Getæ, Messygetæ, Dacæ Huns, Vandals, and possibly other less important names. The influence of idolatry being ever downward, and Dan being born of Bilhah, of Gentile origin, and his early associations with the Phœnicians, all tending to make his people forget the claims of Jehovah and the elevating and ennobling tendencies of true religion, it is no marvel that they were called heathen or Barbarians on account of their alienation from the larger body of the Israelites.

With reference to these people of Scythia, it is more than probable that communication was kept up through their tribes across Armenia, as well as by sea, with the whole of the civilized world, and with their brethren both in Palestine and Babylon. A part of God's plan of mercy in the darkest periods of Israel's history is to keep to Himself among them witnesses for the truth. Thus when Elijah thought that he alone was left a servant of Jehovah, God told him that He had reserved to Himself seven thousand men who had not bowed the knee to the image of Baal (1 Kings 19 : 14-18) ; and when the tribes escaped or went into captivity, such men would be among them as Ezekiel and Daniel. We seem to recognise that, barbarized and paganized as large numbers of the Scythians must have been, there was yet among them, according to God's mercies of old, a goodly leaven who witnessed for Him, stood out against sin, and maintained amidst much barbarism, laws, civilization and learning which astonished the Greeks, and puzzled many writers and more readers by the strange contrast and seeming contradictions.

This was evidently God's way of emancipating them from the rigors of the Mosaic Law and preparing them for the reception of the Gospel in the New Testament Dispensation, for this people early sent up their delegates to the General Councils of the church. The name of some of these "Barbarians" has been handed down by Roman historians as Cimbri. The following is the testimony of Professor Rawlinson : "The identity of the Cimry of Wales with the Cimbri of the Romans seems worthy of being accepted as an historical fact. The historical connection of the latter with the Cimmerii of Herodotus also has strong probabilities." Plutarch, one of the later Greek historians, refers to some "Barbarians," originally called Kimmerii but afterwards

Kimbri. "The Kimbri or Kimmerians from beyond the Black Sea originated a popular migration which extended from thence as far as Spain. Their course, like that of most nomad races, was from east to west along the Danube." "It was a marvelous movement, the like of which the Romans had never seen. A migratory people had set out with their women and children, with their goods and chattels, to seek a new home. They came and struck like lightning; like lightning they vanished." A storm alone prevented the complete annihilation of the Roman army. The Kimbri might have immediately advanced on Rome; but as with the "Gauls" after the battle of the Allia, B. C. 390, they were held back. The fourth empire was not yet ripe for its doom. (*Banner of Israel*, page 59, 1890.)

A NEW NAME.—SAXON, ETC.

As the ten tribes enter Europe they assume a new name, as it is said, "The Lord God shall call his servants (Israel) by another name" (Isa. 65 : 15).

Israel can never be found with her *old name*, for "the Scriptures cannot be broken." It is said of Israel, that for her sins she should not be known by the name "Ammi" (my people), but "Lo-Ammi" (not my people) (Hos. 1 : 9; 2 : 1). The Saxons have always been called Gentiles, that is, *not God's chosen people*. With name and ancestry lost, she has been looking up to God, saying: "Doubtless thou art our Father, though Abraham be ignorant of us and Israel acknowledge us not" (Isa. 63 : 16). "Blindness in part has happened to Israel" (Rom. 11 : 25), and God's corresponding pledge is also come to pass: "I will bring the blind by a way they have not known," (Isa. 42 : 16). It has been pointed out by Wilson and others that the word Saxon was so given from Isaac. The I-ṣakai-Sunma, Saac-Suna, Sacsuna, Sacsanes, etc., the sons

of Saac, are of identical origin from Isaac. The spiritual name "Christian" is derived from Christ, who is typeful in Isaac, and now the literal seed recognize him as the literal founder of the race, when they declare themselves Saxons, the I-*Saac-Sons.*

But the new name must be by Divine authority—"which the mouth of the Lord shall name." This same people had been called "Hebrews," then "the children of Abraham," then (dropping Isaac) "the sons of Jacob," and "the children of Israel"; but the promise was good, "In Isaac shall thy seed be called" (Gen. 21 : 12), and about one thousand years after, they are called, "the house of Isaac (Am. 7:16), and Paul, catching up the same refrain, repeats, "In Isaac shall thy seed be called" (Rom. 9 : 7). "Not as of many," *i. e.* the multitudinous seed, "but as of one which is Christ." The *single* seed refers to Christ (Gal. 3 : 16), but the *multitudinous* seed was to bear the name of Isaac.

The Nineveh Marbles record the rebellion of a people called Esakska, who had called themselves in their own country, "Beth Isaac"—*the house of Isaac* ("*Watchmen of Ephraim,*" page 310, vol. 1). Sharon Turner quotes from Ptolemy as mentioning a Scythian people sprung from the Sakai, named Saxons (vol. 1, page 100). Strabo says, "The Sakai got possession of the most fertile tract in Armenia, which was called after their own name Saccassene" (b. ii. 8-4). Pliny says that "the Sakai were among the most distinguished people of Scythia, and that those who settled in Armenia are named Saccassani" (b. 4, chap. 1-6). Strabo affirms that "the sheep-feeding Sakai," a people of Scythian race, "inhabited wheat-producing Asia. Truly they were a colony of the nomads, a *righteous race*" (7 : 3-9). Moore's History of Ireland says, "That the Scythæ of Europe came from the northern part of Persia, seems to be

the opinion of most inquirers on the subject, hence the near affinity which is found between the German and Persian languages." Cassell's History of England says, "These Saxons were a tribe of Scythians, and the similarity of the Saxon language in some respects to that of the Persian seems to some to be sufficient reason for believing that the Saxons were originally of Oriental origin."

From the above we gather that (1) the house of Isaac and the Sakai are equivalent terms; (2) that they were a branch of the Scythian people; (3) that they were also called Saxons; (4) that they had once lived in Armenia, in Media; (5) that they were distinguished and a righteous race, *i.e.*, very much given to sacrificial service; (6) that they were stock raisers as the patriarchs had been; (7) that they were a colony and called nomads—*wanderers*, (8) and that there is a similarity existing between the languages of the countries represented by these peoples.

It shall be noticed, in this connection, that Abram's name was changed to Abraham, the *father of a multitude;* Sarai, to Sarah, *a princess;* and Jacob, *the Supplanter*, to Israel, *the Prince of God*, though he was known almost exclusively by the former name for fifty years after, leaving Israel to be applied to his posterity. It remained for Isaac's name to be changed in his posterity also. The cause of these changes stands connected with great *developments of faith*, or the revelation of some important promise; as when the heir of the inheritance is given, or, in the case of Jacob, when great *spiritual changes* are working. So we, as a people, receive a modification of the old name when we enter into the spiritual changes of character which the Gospel is now developing around us. The spiritual name is supplanting the literal one.

Sarah's laughing time is surely coming, and all that hear

shall laugh with her. She laughed because Isaac was born beyond the period of human probability; the announcement that Israel is found, and that the promises to Abraham are yet to be fulfilled in the letter, as it has now, partly, in the spirit; comes to us like the dawnin of a new revelation, the child of promise and the heir of our nheritance. The Gospel of Christ was full of joy. From the plains of Bethlehem it rang out over a still and pulseless world, and many rejoiced at his birth. The disciples gathered around him with praises upon their lips, and the little man, Zaccheus, received him joyfully. The humble believer enters into the joy of the Lord. The children in the temple are shouting their hallelujahs and the lame and the sick are walking and leaping and praising God. Where there is only time for *two things* in this world, the Apostle could say: "Rejoice in the Lord always, and again I say rejoice." One element in the kingdom is "joy," and when the time comes to shout the "harvest home," the sower and the reaper shall rejoice together.

In a *more exalted sense* that kingdom of joy is reaching the masses of the people, as interpreted by the Prophets, and sung by the sacred Poets; is being realized as never before, "and the dominion of the kingdom shall be given to the daughter of Zion." To-day the gigantic missionary enterprises of India, Africa and the world; the flashings of mind on mind; the brilliant situations of thought, coupled with the universal diffusion of knowledge, is bringing, in a way the world had not thought, the gospel of joy to millions of obedient and devout subjects of the Everlasting King. The world is to be hushed in universal peace from all the calamities of war, and to seek, in every way, that honor that cometh from God only. Then a Christian civilization will work wonders for this world. While

Beth-Isaac rejoices, shall not all that hear of every nation under heaven join in that soul-inspiring gladness, as the unmistakable signs of Providence announce that "the dead is alive again, and that the lost is found."

We believe that the world's laughing time is surely coming under the blessings promised in the seed of Isaac. We have long been singing of the "good time coming," and "wait a little longer." Sarah laughed *within herself* before there was any outward manifestation (Gen. 18 : 12) and the natural effect to him who believes the Gospel is truly to create "*in him* a well of water springing up into eternal life." The long-deferred hope is coming to the world through the agency of the well-nigh everywhere present sons of Isaac, for this is the plan of the world's redemption by a single race.

THE ANGLES, one of the families or clans inhabiting Eastern Europe, north of the Black Sea, was probably second in importance or in numbers. The word Angle or Engle is from the Hebrew, and translated "heifer" (Hos. 10 : 11), and applied to Ephraim. The word Anglo-Saxon, as the combined name implies, signifies the *Ephraim-Isaac people*, which gives at once the birthright and the line of promise from Abraham. This people, like the Sakai, were cradled in Media, and about 500 B. C. crossed the Caucasus Mountains, and in the *great westward* movement came into Central Europe, following the track of Dan, where they became famous. The Sakai gave the name to Saxony and the Engles to England, the land of their adoption. They belonged to the great Scythian or Gothic family of nations called *the wanderers*, and have left in Eastern Europe many indelible marks of their residence there.

We have already seen that the tribes of Israel, in the emigration recorded in the Book of Esdras from Media to

Arsareth, must have passed by the neighborhood of the Taurica Chersonesus, or as it is now familiarly known to us by the name of the *Crimea*. Now it is an interesting fact that an ancient cemetery of the Karaites has been recently discovered in the Crimea, which singularly confirms the testimony of the Book of Esdras. On a high promontory, a few miles from Sebastopol, the ancient cemetery of *Tschufut Kaleh—i.e.*, "Israel's Fortress"—is still to be seen, the entrance to which bears the suggestive Scriptural name of "The Valley of Jehoshaphat." All the inscriptions on the tombs in this cemetery (many of the oldest have been removed to the Imperial Library at St. Petersburg) have some date denoting the time of their erection, some dating from the Israelitish reckoning of the creation of man, others from "the time of our exile in the ninth year of Hoshea, King of Israel." A few selections must suffice.

Neubauer says (Bib. Arch. Soc., vol. 3, p. 1), "The grave-stones in the Crimea, which are now recognized as genuine by all men of learning, attest that there were Jewish (?) communities there as early as the year A. D. 6, and that the Jews then held themselves to be descended from the *ten tribes*. There are fac-similes of three grave-stones at St. Petersburg with the following inscriptions:

No. 1.

"This is the tombstone of Buki, the son Izchak, the priest. May his rest be in Eden at the time of the salvation of Israel. In the year 702 of the years of our exile (=A. D. 6.)."

No. 2.

"Rabbi Moses Levi died in the year 726 of our exile (=A. D. 30)."

No. 3.

"Zadok the Levite, son of Moses, died 4000 after the Creation, 785 of our exile (=A. D. 89)."

The date of the exile of the ten tribes is fixed on their records at 696, which nearly corresponds with the Bible chronology (2 Kings 17).

When the Rev. Mr. Stern, an English missionary of Hebrew descent, and subsequently a captive in Abyssinia, visited the Crimea some years ago, the Rabbi at Tschufut Kaleh showed him an ancient roll which read as follows:—"I am Jehudi, the son of Moses, the son of *Jehudi the Mighty*, a man of the tribe of Naphtali, which was carried captive with the tribe of Simeon, and other tribes of Israel, by the Prince Shalmaneser, from Samaria, during the reign of Hoshea, King of Israel. They were carried captive to Halah, to Habor, which is *Cabul*, to Gozah, and to the Chersonesus, which is the *Crimea*. Cherson was built originally by the father of Cyrus, and afterwards destroyed, and again rebuilt, and called *Crim*."

One of these rolls of the sixth century of the Christian era, written by Jehudi Misrachi of the tribe of Naphtali, after alluding to the captivity of the ten tribes by the kings of Assyria, mentions that in the Crimea in his time there were dwelling together the descendants of the ten tribes, and also of the other two tribes who had been exiled from Jerusalem by Titus. And of this amalgamation in the Crimea, Abraham Ben Simchab, writing A. D. 986, makes mention as having taken place upwards of six centuries before, saying:—"These are our brethren the Jews whom Titus carried away; first, to the Grecian cities, Byzantium and its neighboring cities, from which they have spread in the time of Julian (361-363), the friend of the Jews, the Emperor of Byzantium (Constantinople), to the city of Trapezunt, wherefore they speak Greek to the present day."

THE GOTHS, or the Gowthei, "the people of God," as the

Hebrews are often called, occupied the same region of country north of the Black Sea and gradually worked westward before the Christian era, and became a powerful tribe. In the Roman Conquest they received their enemies so kindly that the Romans fled to them for protection and said, "Can we then wonder that the Goths are not conquered by us when the people would rather become Goths with them than Romans with us." The Simeonites, like many other tribes, for a long time had lived *nomads* (1 Chron. 4 : 39-43) as the patriarchs had done centuries before. The national cry had been, "To your tent, O Israel," and a large portion of them seem never to have taken kindly to city life. Nor should we forget that Israel was to be a *wanderer* among the nations (Hos. 9 : 17).

Another remarkable feature was their knowledge of architecture. To this day the Corinthian and Gothic excites admiration throughout the world. The Greek architecture, as we have seen, may have been introduced or developed by the enterprising tribe of Dan who settled in that country, and we are inclined to think that the Goths were indebted to the same people for a similar knowledge. The Divine appointment of artists from Judah and Dan for the erection of the Tabernacle (Exod. 31 : 6), and also for the Temple of Solomon, is marked (2 Chron. 2 : 14), the tribe of Dan occupying the second place only as artisans in this magnificent work. Our theory of the case supposes that these characteristics on account of descent were differently and more fully developed in the Gothic people who have been commonly supposed to be little superior to wild animals. The Goths were certainly at the time of their greatest proficiency in architecture located in the very region of country where Dan was, or at least had been a few centuries earlier. The Russian Archæological

Society has given account of the tombs along the shores of the Black Sea, revealing the finest turned arches imaginable, as well as names and dates which are invaluable to our purpose.

THE DANES are traced by Professor Bugge, of Christiana, the highest living authority on the origin of Norse mythology to the Vikings from Scotland and Ireland, and "this," he says, "is a mixture of old Greek and Roman mythology and Jewish (?) Christian Bible legends. If it had occurred to the professor that the Daniti Vikings had met the Dannan Irish, the Danoi of Greece, and the English Sakai in Gothland on the Euxine, and perhaps before that in Media, he would have seen how they could have been *sharers with them* and not *borrowers from* the English or Irish. The fact seems to be that the Danites in Ireland and the Danites under Jason, who sailed into the Euxine and turned westward, met in Dannemerke, now Denmark.

The settlements of the Dannans, or Danes, in Denmark and Norway, seem to have been made in very remote times, for the Irish colony of Dannans is said to have visited Denmark first, and to have found their compatriots and namesakes there before them, in some strength, with considerable towns. It is characteristic of these early Dannans that, wherever we read of them, we hear of their *establishing schools;* and being regarded, of course for their superior knowledge, as magicians, by the simpler aborigines of the countries to which they came.

The Danes are always spoken of as of the Gothic family (see Otta's "Scandinavia," and others), though seemingly more specially given to the sea than the other Gothic tribes. The reputed common ancestor, leader, or deity of Goths, Saxons and Danes, was one Odin. The Danes also claim as an ancestor, or leader, a renowned warrior named Dan,

and hence their country was called *Danne-merke*, or Dan's-land. The "Vetus Chronicon Holsatiæ," p. 54, asserts "*The Danes and Jutes are Jews of the Tribe of Dan*" (?).

THE DACÆ, the Scanscrit *Dacan*, the Latin *Decem*, the Greek *Deka*, meaning *ten*, referring to the number of the tribes, and the GETÆ were also a portion of the *Scyths* inhabiting the country north of the Black Sea, and later came in contact with the Greeks and Romans. Herodotus describes them (b. 4, 93) as "the most valiant and most just of the Thracians." These were the Danaoi, as we have seen. When Darius made his expedition against the Scythians, 500 B. C., he called those occupying the south bank of the Danube Getæ, and those on the north bank he calls Scythians. Arian (Cap. 3) in his account of Alexander's expedition gives the name of Getæ to the people who occupied both banks. The reader will note that this was in the line of the Anglo-Saxon's march to the Islands.

As regards this Geta, in a foot-note on the Bagaudæ, Sharon Turner (vol. i., p. 184), says: "To Scaliger's note on the Bagaudæ, Animad. Euseb. 243, we may add that *Bagat in Armoric* is a troop or crew. (Lhuyd. Archaiol. 196.) Bagach in Irish is warlike; in Erse is fighting; Bagad in Welsh is multitude" (Gen. 30: 11). "And Leah said Bagad (with a troop), and she called his name Gad." This may suggest the origin of the name Getæ, *i. e.*, Gadi, Gadites (1 Chron. 5: 18, Heb.)

The Getæ claimed a renowned leader whom they called Zalmolxis, who lived ages as they say before Pythagorus (B. C. 5th century), and who, while "he was making an apartment underground, into which, when it was completed, he withdrew, *suddenly vanished from the eyes of his people*, who greatly felt his loss and mourned over him as one dead." The end of this great leader of the Gatæ bears a striking re-

semblance to the death of Moses as recorded in the last chapter of the Book of Deuteronomy: "Moses was one hundred and twenty years old when he died, in the land of Moab; his eye was not dim, nor his natural force abated; and Jehovah buried him over against Beth-peor; but no man knoweth of his sepulchre unto this day." Further, the name Zalmoxis has been considered by some to bear a name resembling that of the leader of the Children of Israel, as if derived from the Hebrew; the value of the words *Sar-mosis* would literally signify "the leader Moses." Rawlinson says that "a Lithuanian etymology has been suggested for the word Xalmoxis as both "Giver of rest" and "Lord of the earth, terms certainly not inapplicable to the lawgiver of the chosen race of Israel.

Colonel Gawler says of him, "It has been conjectured that the Zalmoxis of the Getæ may stand for Sar Moses, the chief or prince Moses. Herodotus states that the *Greeks* say that Zalmoxis was a slave who acquired great riches, obtained his freedom, and then preached to his own countrymen immortality. Strabo adds that he acquired his knowledge *in Egypt* (vii. iii. 5).

Herodotus tells us that those who lived nearest to Greece, the Getæ, were confident that their God was the true God, and that there was immortality beyond the grave. Thucydides, writing about 420 B. C., says that in respect of military strength no single nation either in Europe or Asia could match them. Of the Scythian customs described by Herodotus some point plainly to a Hebrew origin. "They never used swine in their sacrifices, nor is it their wont to breed them in any part of their country. In sacrificing, after slaying the beasts, they take out all the bones and put the flesh in caldrons, then placing the bones of the animals beneath the caldrons they set them alight,

and so boil the meat." "Take the choice of the flock, and pile also the bones under it, and make it boil well" (Ezek. 24 : 5). Scythia has an abundance of soothsayers who foretell the future by means of willow wands. Reminding one of Hosea : "My people ask counsel at their stock, and their staff declareth unto them" (4 : 12). These analogies above are curious and even wonderful if these Getæ were not of the ten tribes of Israel.

It is claimed, apparently on good authority, by Col. J. C. Gawler, in his book on "Our Scythian Ancestors," that the Getæ believed in "the immortality of the soul;" that they were clad in skins, were inhumane, sturdy, stern, wearing long side breeches and mantles (like the Irish). We read in *Pliny* that they used to paint their faces, (like unto the Britons). They were very warlike, having, as the prince of poets has said, "the god Mars for their lieutenant and governor." Strabo claims that they could muster an army of 200,000 men. *Woden* or *Odin* was one of their renowned chieftains, and was perhaps more worshiped than Geta, the deity after whom they were named.

To these may be added the MESSAGETÆ, or possibly the MANASSEH (?) GETÆ, and the VANDALS, meaning originally *Wanderers* (Deut. 28 : 64-5). These all had their origin according to the learned authors between the Caspian and Black seas. They in common with the other tribes had the westward movement, which seems providentially tending to the Islands where we shall see in due time the "remnant" is united with the Hebrews already there.

Respecting the CYMRY, all Welsh antiquity agrees in naming "Hu the Mighty" (whom some have supposed to be the same as "Jehudi the Mighty" mentioned in the roll of the Karaites of the Crimea, while Davies, in his "Mythology and Rites of the British Druids," supposes Hu the

Mighty to have been the contemporary of Julius Cæsar) to have led the first band of colonists among the *Cymry* to the white Isle of Albion from the summer land of the Crimea, which, as an ancient book called "Varaka" states, was "then possessed by the *Sacæ* or Saxons." This supports the opinion of Sir Henry Rawlinson, already mentioned, of the close connection between the Cymbric Celts and the *Sacæ*, or Saxons, whose name first appears in history on the Behistun Rock.

As to the language of the Cymry, Mr. Poole, quoting from Rev. Canon Lysons in "Our British Ancestors," concludes that the "Hebrew-Cymric is the superstructure upon which our present language is built. He gives a list of Hebrew words to the number of 5,000." But we have sufficiently considered this question in a previous section and we forbear to further consider it here.

THE CYMRY among the Scythians are thought to be the same people as the Cymry of Wales, the Cymbri of Denmark, the Kimmeroi of Greece, the Cambria of the Romans, the Kimbria of the Teutons of Central Europe, and the Khumimera of the Hebrews. Also these are identical with the Kymri of Assyria. Mr. Rankin gives the story thus from a marble slab taken from the ruins of Nineveh: "Sargon, King of Assyria (Isa. 20:1) came up against the city of Samaria and the tribes of the house of Kymri and carried captive into Assyria 27,280 of its inhabitants. May not this clearly refer to Omri, King of Israel, in Samaria (1 Kings, 16:22). There was a city in Armenia called after him, or from the people taken there; its present name is Gumsii. Prof. Rawlinson says, "The ethnic name of Gimiri occurs in the cuneiform writing of the time of Darius," and also adds that it is equivalent to the Greek, Danish and Welsh

name above given. The Professor also says, "The title Gimiri was in the East given to the Saccæ."

There is abundant evidence that the Kimri or Cymri were in the region of the Black Sea. The *Crimea* of to-day is simply the Kimmeria of Herodotus. In his day there was the Cimmerian Bosphorus, the Cimmerian ferry, castles and mountains. Tacitus frequently mentions the Cymri as a class of the North Germans.

THE HUNS, who seem to have stopped for some time in Armenia, belonged to the great Scythian people. It is probable that they received their name from *Hu the Mighty*, who as we have seen belonged to the Cymri tribes, among whom were the most valiant and aggressive in the westward movement. The Belgæ, as the Greek would imply "the land of Bell," were tinctured with eastern ideas, and the Galli, who may have been associated with Gallatia, in Asia, were of the *wanderers* from the East.

Dr. Fisher in his "Outlines of Universal History" says of these tribes of Central Europe that "they were brave and not without a delicate sense of honor. Family ties were sacred. The women were chaste and were companions of their husbands although subject to them. Most of the people were *freemen* who were land owners and carried arms. The nobles were those of high birth, but with no special privileges. . . . They were distinguished by a strong sense of personal independence. If their mode of living resembled outwardly that of other savage races, yet in their free political life, and in the noble promise of their language, even in its rudiments, the comparison does not hold. In their faithfulness, courage and personal purity they are emphatically contrasted with the generality of barbarous people."

This identity argument may be briefly closed thus:

Here are a few of the many unmistakable signs of Israel's footprints on her way to the Islands. The names by which they have been known, Saxons, Angles, Goths, Danes Dacæ, Vandals, and Cymry, are all clearly of Hebrew significance and associated with Bible history. These were applied to the Israelites in Armenia and all along the route, and after their settlement in the Islands as we shall see. These were the Scythians of our ancestors, *the Caucasians* from the Caucasus Mountains; their language, laws, customs, and their westward movements, all agree to define them of Hebrew extraction.

THE FABLED COUNTRY.

The wonderful and long celebrated Hyperborean region, far beyond the dominion of the wind Boreas, was an idea that we would naturally think should glow in the imagination or memory of the Israelites who had in their national glory passed through the golden reign of David and Solomon. This was their Empire of Power, the sum of earthly happiness which humanity had not then generally obtained. What Gentile nation or people could have entered into a full realization of that fabled time? The inhabitants of that favored region were reported to live in a delightful climate, to enjoy a happy temperament of mind and body, to live to a good old age, without labor, care or strife and in the enjoyment of the favor of the gods. These all remind us of the balmy days of Israel in the land flowing with milk and honey; the Paradise of earthly glory, which had been found in no better type than in the golden age of David and Solomon over all Israel. They were even then on their way to the Islands where they had heard that they were to renew their ancient "strength" (Isa. 41 : 1). This fable teaches us their glory in the far-away land of

their fathers as they clung to the past and looked forward to the future.

THE SIGNS OF THE ZODIAC.

The twelve signs of the Zodiac have long been thought to represent the twelve sons of Jacob and the blessings pronounced on the tribes. These signs were early introduced in Egypt, Chaldea and Greece, indeed, into every country where the Hebrews are known to have been. It was evidently a continuation of the system of hieroglyphics so common to Egyptian learning. It is well that the story of Israel should thus be so well preserved even in the mythology of the so-called Gentiles. If Chaldeans had these signs, as no doubt they did, and imparted them to the Scythians and their tribes from whom the Saxons sprung, that close affinity with the races living south of the Caucasian Mountains is clearly marked. But when we are able to trace in them an almost exact picture of the prophetic words of the dying Jacob, these signs become still more important in tracing the European track of Israel. De Hales has, by some slight changes, presented it in a form in which it becomes more generally applicable. We accept his arrangement of the signs that the reader may perceive that the Saxons have been figuring in the twelve signs of the Zodiac their own history and origin. (See Gen. 49.)

1. *Reuben.*—"Unstable (rather, pouring out), as waters"; the sign *Aquarius*, represented as a *man* pouring out waters from an urn.

2. *Simeon* and *Levi*—"The united brethren"; the sign *Gemini*, or the *Twins*.

3. *Judah.*—"The strong *lion*"; the sign *Leo*.

4. *Asher*—"His bread shall be fat"; the sign *Virgo*, or the *Virgin*, generally represented as holding a full ear of corn.

5. *Issachar.*— "A strong *ass*," or ox, both used in husbandry; the sign *Taurus*, or the *Bull.*

6 and 7. *Dan.*—"A serpent biting the horse's heels"; *Scorpio*, the scorpion. On the celestial sphere the scorpion is actually represented *as biting the heels of the horse of the archer Sagittarius:* and *Chelæ*, "his claws," originally occupied the space of *Libra.*

8. *Joseph.*—"His bow remained in strength"; the sign *Sagittarius*, the *Archer* or *bow-man*, commonly represented even on the *Asiatic Zodiacs* with his *bow bent* and the arrows drawn up to the head, the bow in *full strength.*

9. *Naphtali*—by a play on his name, "a hind"—the *Ram;* the sign Aries, according to the Rabbins.

10. *Zebulun*, "a haven for ships," denoted by the Cancer, the Crab.

11. *Gad*, "a troop or army." *Dag*, a *fish*—the sign *Pisces.*

12. *Benjamin*, a ravening wolf; Capricorn, which on the Egyptian sphere was represented by *a goat* led by *Pan* with a wolf's *head.*

The two sons of Jacob by Leah, Simeon and Levi were not twins, but as such they were united in the father's blessing. The letters of Gad's name being reversed, we have *Dag*, the Anglo-Saxon word for *day.* On a coin found at Cos, an island on the west coast of Asia Minor, on the line of Jason's expedition, may be seen on the obverse side the head of Hercules, while on the reverse a crab is figured with arrows and bow underneath, thus uniting the Hercules of Dan with ships for which he was noted, and Sagittarius with his arrows, which as above refers to Joseph, the house of Ephraim, by which he conquered his way to the Islands (Isa. 41-2). The signs of the Zodiac, as it would seem, were objects of idolatry together

with sun-worship (2 Kings 23 : 5) (see margin), where it appears that the twelve signs were each worshiped in Palestine. The *fire-breathing* monster Chimæra was no doubt a religious symbol. According to Homer the Chimæra was of divine origin ; the fore part of her body was that of a *lion*, the hinder part that of a *dragon*, the middle that of a *goat*, while her birth from Typhon (a mist) and Echidna (half *serpent*) indicates a widespread symbolization of the idolatry of the *Serpent* of Dan. Here you have the lion of Judah, the *Dag* or *fish*, reversing the letters *Gad*, and a goat or Ram of Naphtali, the Zodiac sign of Aries. This was a national symbol and frequently occurs on the Lycian monuments.

HIP ! HIP ! HURRAH !

To find the origin of the above phrase we revert back to the ancient Hebrews. The philologist usually ascribes it to the Scandinavians (see Webster), and associate it with "Huzza," which they derive from Hosannah, a Hebrew compound, signifying "save now," and used at our Lord's triumphal entry into Jerusalem. "Hurrah is given as a mark by which to recognize Israel." The shout (hurrah) of a king is among *them* (Num. 23 : 21). This word being nearly in the same form, and indicating the shout of triumph is to God their King, "Blessed is the people that know the *joyful*" *sound*, the same word as Balaam's shout. "I will offer in his tabernacle sacrifices of *joy*." This "*joy*" is the Saxon cheer. The wonderful story of Jericho is in point; the very word which Joshua spake to the Israelites to shout was "Horeeu," on their hearing the sound of the trumpets carried by the priests, which was to be the signal for their shout. "And they (Yoreeu) shouted a great shout, and the walls of Jericho fell down flat, and

Israel triumphed gloriously." (*Vide Rev. James McIntosh.*)

Again the same *shout* is heard when the Philistines shouted against Samson. "Horeeu" (Judges 15 : 14). But in their mouth it was not a victorious cry. When Saul was chosen by lot to be the king of Israel, on his being brought to Samuel the prophet said to all the people: "See ye him whom the Lord hath chosen, that there is none like him among all the people? And all the people shouted (Yoru) and said, God save the king" (1 Sam. 10 : 24). Subsequently, when David came to see his brethren how they fared, on the memorable occasion of Goliath defying the army of Israel, David came, as the host was going forth to the fight, and they shouted ("Harau") for the battle. On the defeat of the proud Philistine, Israel arose and shouted ("Yoru") and pursued the Philistines. Once more in 2 Chron. 13 : 15: "Then the men of Judah gave a shout ('Yoreeu'), and as the men of Judah shouted ('Horea'), it came to pass that God smote Jeroboam and all Israel before Abijah and Judah."

When the foundation of the second temple was laid, we read, in Ezra 3 : 11, that the people gave a shout ("Hareeu"), the shout of a king, Balaam calls it, the distinguishing glory of Israel. In Ps. 47, Israel's future is foreshadowed, and here again we have the joyful shout ("Horiu") mentioned. God is gone up with a *shout.* In Ps. 100 : 1, the word is again repeated ("Hariu"), "Make a joyful noise unto the Lord." This word, variously translated "joyful sound," "joyful noise," "the shout of a king," SHOUT is found so frequently that this would be greatly extended were we to attempt to bring all the passages in array. One very remarkable text, however, must be noticed in Zech. 9 : 9—"Rejoice greatly,

O daughter of Zion; *shout* ('Harii'), O daughter of Jerusalem; behold thy King cometh unto thee; He is just, and having salvation; lowly, and riding upon an ass, and upon a colt the foal of an ass." The children of Jerusalem did cry out when Jesus rode through the streets of Jerusalem, Hosanna, but the English hurrah has been traced to this very word which the exulting multitudes shouted on that most auspicious day. The prophet exhorts the people to "hurrah," and the "hosanna" is wafted along by joyful lips, showing clearly that the two words are identical, as our English authorities surmise.

When the destruction of Babylon shall take place, scattered Israel shall be gathered, and the prophet Jeremiah (Chap. 50: 15) exhorts, *shout* against her round about, etc. From the root of this word we find in the Hebrew the derivation of the English word "ring." When we speak of a loud cheer, we generally say it was a ringing cheer. The Israelites, we have seen, made use of this shout on similar occasions to those in which we use our triumphal hurrah. Moreover, there is another very remarkable circumstance in using this word—we usually begin by saying "Hip, hip," to denote that the shout must be with the mouth alone, and not by instruments, "hip" signifying the mouth (see Cleveland Glossary). "Hip" may also be derived from the Hebrew word for mouth, and making it emphatic to signify "the mouth, the mouth." Thus the battle-cry of the Saxons is traced to the same origin as the triumphal shout of the Hebrews, forming an additional proof of the origin of our people through the Danish Vikings and other tribes of Central Europe.

SAXON-HEBRAISMS IN MYTHOLOGY.

The system of sacred philosophy, if such it may be called, taught by our Saxon forefathers, appears to have been

received by tradition from the Hebrews, or is such as may have been received from them.

The doctrine held by the Anglo-Saxons, when traced to its first principles in their primitive history, leads us to pure Theism. Their original belief centered in one god. To them he was the god of "everything that existeth, the eternal, the ancient, the living and awful being, the searcher into concealed things, the being that never changeth, who liveth and governeth through the ages, directeth everything which is high and everything which is low. He lives forever. He governs all kingdoms, both the small parts and the great. He made heaven and earth and the air. He made man and gave him a spirit, which shall live even after the body shall have vanished. He is the infinite power, the boundless knowledge, the incorruptible justice."

In perfect consistency with this idea was their refusal to confine God within any walled inclosures or to circumscribe him with any outlines, thus giving him any form or image, so strictly forbidden in the Second Commandment. From this supreme god in process of time originated an infinite number of subaltern deities or genii of which every part of the visible world was the seat and temple. All nature became animate with life. Their worship consisted of sacrifices, prayers; their precepts were, "Do no wrong to others, be brave and intrepid in battle." To enforce these they invoked the aid of the life to come. All who had lived in the observance of them went, at death, to Valhalla, a land where heroes spent their days in martial sports, and their nights in feasting; their cups, being made from the skulls of enemies, were to be presented to them by virgins of exquisite beauty.

Their hell, where the wicked were supposed to go at death, was the dwelling of Hela, or Death, whose looks

struck terror to all beholders, whose palace was Anguish, her table was Famine, her waiters Expectation and Delay, the threshold of her door Precipice, and her bed Leanness. These were their primitive beliefs, and at a subsequent period were somewhat modified and more complicated. They still adhered to the doctrine of the "All-presiding" intelligence, but gradually introduced genii and divinities of every kind. Their supreme being became the god of war. *Odin*, or *Woden*, signifying "all-father," became the ruling deity.

Two crows are represented as seated on his shoulders, who whispered to him all that they saw or heard. This was said to be the cause of his universal knowledge, and from this he is sometimes called "the god of crows." *Odin* is an historical and mythical personage. It was a name also often assumed by Danish chieftains. In Norse it is *Ottin*, in Gothic *Wuotan*, the Lombards wrote *Wodan*, Old Saxons *Wodan*, Westphalian Saxons *Godan*, or *Gudan* (Grimm; Moore's "Pillar Stones of Scotland," 151, and Sharon Turner, "Anglo-Sax.," vol. i., p. 100). "Odin's capital, Asgard, was supposed to be between the Euxine and Caspian seas. . . . The chronicle of the Swedish kings commences with an account of a people on the East of the River Tana-quisl (the Tana-quisl is the Dana-strom, or Danube). The people were governed by a pontiff-king, Odin. These people introduced the worship of Odin into Denmark and Sweden (Moore's 'Pillar Stones,' p. 149). From the time of the defection of the ten tribes under Jeroboam, the kings of Israel seem to have constituted themselves pontiff-kings. They made the priests and were priests themselves (see 1 Kings 13 : 1, 33). And (whether or not the places be identical) there, in Media, in the exact position assigned to the headquarters of the ten tribes

(2 Esdras 13 : 43), south of the sources, or "*narrow passages*," of the Euphrates, may be found, in the best modern maps, the district or province Asgerd, with its capital of the same name, corresponding, as well as can fairly be conceived, with Asgard, the traditional home and palace of Odin, "near the Euxine and Caspian seas." The great serpent that Thor took in his net was at Migard not unlike the fabled serpents of Erin of Dan.

Heimdal, the son of Odin, is an important god. "He had nine mothers who were sisters." The nine tribes of Israel are aptly reflected in this relationship. Nine was a favorite number. Sacrifices were renewed every ninth month for nine days, and nine victims, either animal or human, were offered. Every ninth year the most solemn sacrifices were performed. The number three was equally important in their estimation, and is prominent on the Saxon seals and flags, as we shall learn.

Without dwelling upon the innumerable legends of the Scandinavian settlers in the northern parts of Europe, it appears tolerably clear that Woden, or Odin, as the name is sometimes written, was the historical person, whom tradition ranks among the fugitive princes of Scythia, who were expelled from their country during the Mithridatic war waged by Pompey during the first century B. C. Moreover, it is certain that all the various lines of kings who reigned in England during the Heptarchy, from the middle of the fifth to that of the ninth century, traced their descent, generation by generation, from Woden, the virtual patriarch of the Saxon race.

And as to scientific theories, for they are but plausible theories, as yet held for the most part by men whose leanings are towards agnosticism, I throw them to the winds, and adopt rather as current with scriptural truth such

researches as those of Sharon Turner and Paul Du Chaillu, the latter after eight years' study, and both as far as appears without any knowledge of Anglo-Israelism, who show that we are the descendants of the Vikings, who emigrated from Assyria, Media, and the very parts to which the ten tribes were banished.

It requires no stretch of imagination to believe that Odin was the O Dan of the Bible (Am. 8 : 14), who was truly the *all-father* of all the tribe of Dan who were then in large force in that region. The appointment by Odin of twelve judges to watch over the public weal, and to preside over the prescribed forms of religious worship, is a circumstance to be especially marked, as with the Israelites this number was no casual figure, and is one so oft repeated that Ewald considered it impossible not to suspect that it was influenced by some general law. As Israel consists of twelve tribes, he observes, so the same principle, under many forms, runs through the subdivision of the single tribes as if there was a desire to bring the whole national life under one definite and consistent form. The number twelve, its use and uniformity, can hardly (he continues) be attributed to chance; it is peculiarly Hebrew, and was not used by the Canaanites, nor is there any trace of the Aboriginal inhabitants using this deep-rooted and sacred number. Odin must have held it to be a consecrated number before settling in his Scandinavian kingdom, for Snorro relates how Odin came from the Black Sea regions with *twelve peers* or princes, and a great people straitened for room, whose ambition, probably, was inspired, like Odin's, with a desire to proselytize, as well as to acquire extensive territorial possessions; for Odin, it must be remembered, was the founder of a new religion in the North, which is conjectured to have been originally acquired in Persia, or on the borders of

Persia. What their religion was may be easily surmised, snatches of the Mosaic Law, Magianism, or what is commonly known as Zoroastrianism, as contained in the Zendavesta, possibly a mingling of one or two other cults, although it does not appear that Odin believed in any lower form of faith than Monotheism. History exonerates him from the suspicion that he raised himself to the dignity of *a god;* this was reserved to later times. The Icelandic mythology calls him the author of everything that exists, the eternal, the ancient, the everliving being.

He is pictured in the old Saxon mythology as a man standing erect, crowned, in a coat of mail and with a massive drawn sword. His worship prevailed in Denmark (Dan-marke) or Dan's land, as the word imports, as well as in Germany. The fourth day of the week is called after him Wedens-day or Wednesday, which has followed on the stream of time his descendants to Breton in Essex and Wessex, *i. e.* East and West Saxon, where his worship disappears from view.

The principal goddess among them was Frigg, Frigga, or Freia, the wife of Odin, and goddess of love and happy marriages. She gave the name to Friday.

Another of their principal gods was Thor, the son of Odin, and the Edda calls him the most valiant of his sons. In the primitive religion he was probably one of the genii. He always carried with him a ponderous hammer which he grasped with gauntlets of iron, and the force of its terrible descent was irresistible. When discharged it would always return back of itself to his hand. He was also possessed of a girdle, which had the virtue to renew his strength whenever it became necessary. May not this be regarded as an echo from the life of Sampson who was of the tribe of Dan, who was "moved" *as by the stroke of a*

hammer (Judges 13: 25), and his being "bound" manifested *his marvelous strength.* From him our Thors-day, or Thursday, is named. In the mythological pictures of these times Odin is figured as sitting on a throne with twelve stars in a halo around his head. The twelve signs of the Zodiac, as an emblem of Israel, are worn in high honor. As a king he was the defender and avenger of the gods.

Thus in their theology there was a trinity; Odin the all-father, Frigga the mother, and Thor the son, which as we may see was peculiar to the Hebrews in every nation wherever they were scattered. All their gods besides Odin were *twelve* in number, and were included under the general name of Æsir . . . making *thirteen* according to the number of the tribes of Israel, Manasseh included. There were also *twelve* goddesses and no more. Odin had *seven* sons and one of the Æsir was born of *nine* sisters, giant maidens, and was nourished with the strength of the earth.

The system of religion and philosophy adopted in Armenia by the Magi and those Hebrews had many features in common, showing them to have been the result of traditionary knowledge derived from the latter. Zoroaster, who was probably an Israelite, lived about 600 years B. C., soon after the captivity of the ten tribes, and having originated in Media, their place of banishment, there is strong presumptive evidence that his system grew out of Hebrew ideas common in his time, especially as it has marked features peculiar to the first chapters of the Hebrew Bible and the Law of Moses.

1st. They both had a priesthood to whom was confided everything of a religious nature. 2nd. These officers of religion became the civil judges, controlling the religious sentiments of the nation, and thus ruling the people whose faith was committed to their keeping. 3rd. Their specu-

lations of the gods, of human souls, and of a future state were very similar. 4th. With both systems the soul's immortality was an essential article of belief. 5th. Both opposed the opinion which gave the gods a human origin dividing them into male and female divinities, like the Phœnician idolatry of Baal and Ashtoreth. 6th. Neither had images of religious worship. 7th. The Magians did not worship in temples, neither did the Patriarchs nor the Israelites at first in their services. 8th. They both preserved perpetual fire on their altars.

Similarity of religious belief between the Zoroastrian and Scandinavian systems, strengthens the supposition that the prophet Zoroaster was an Israelite of the House of Israel. This is further confirmed by the authorship of the so-called Book of Enoch being ascribed, by Archbishop Lawrence, to a writer or writers connected with the Israelites carried away captive by Shalmaneser. The archbishop's reason for this surmise emanated from a severe critical study of the manuscript in the Bodleian Library, from which he further deducted the fact—from internal evidence—that it was written somewhere as high up at least as the Northern districts of the Caspian and Euxine seas.

TRADITIONS OF CREATION.

"The process of creation, as described in the Edda," according to De Dean, is remarkable and worthy of attention as showing how traditions have continued in our race.

"In the day-spring of the ages there was neither sea, nor shore, nor refreshing breezes. There was neither earth below nor heaven above to be distinguished. The whole was only a vast abyss, without herb and without seeds. The sun had then no palace, the stars knew not their dwelling places, the moon was ignorant of her power."

"There was a luminous, flaming world towards the south, and another, nebulous and dark, towards the north. From the latter the world flowed out incessantly, into the abyss that lay between the two torrents of venom, which in proportion as they removed far away from their source congealed in their falling into the abyss, and so filled it with scum and ice. Thus was the abyss little by little filled quite full, but there remained within it a light and immovable air, and thence exhaled icy vapors. Then a warm breath coming from the south melted these vapors, and formed of them living drops, whence was born the giant Ymir.

"It is reported that while he slept an extraordinary sweat under his arm-pits produced a male and female, whence is sprung the race of the giants, a race evil and corrupt as well as Ymir their author."

"Another race was brought forth who formed alliances with that of the giant Ymir. This was called the family of Bor, so named from the second of that family, who was *the father of Odin*. The sons of Bor slew the giant Ymir, and the blood ran from his wounds in such abundance that it caused a general inundation, wherein perished all the giants except only one, who, saving himself in a bark, escaped with all his family."

"Then a new world was formed. The sons of Bor, or the gods, dragged the body of the giant to the abyss, and of it made the earth. The sea and rivers were composed of his blood; the earth of his flesh; the great mountains of his bones; the rocks of his teeth, and of splinters of his bones. They made of his skull the vault of heaven, which is supported by four dwarfs, named North, South, East and West. They fixed stars as tapers to enlighten it, and assigned to other fires certain spaces which they were to

run through, some of them in heaven others under the heaven. Thus days were distinguished, and the years were numbered.

"They made the earth round and surrounded it with the deep ocean, upon the outward bank of which they placed the giants. One day, as the sons of Bor or the gods were taking a walk, they found two pieces of wood floating upon the water. These they took, and out of them made a man and a woman. The eldest of the gods gave them life and souls; the second, motion and knowledge; the third, the gift of speech, hearing and sight, to which he added beauty and raiment. From this man and this woman, named Ask and Embla, is descended the race of men who are permitted to inhabit the earth."

Thus, according to this mythology, came earth and the race of man. Although wild and extravagant, yet we cannot fail to detect in it the traditions developed from the opening of the Hebrew Scriptures. It begins with chaos. Then a vivifying breath produces the giant Ymir; a sleep, during which a male and female spring from his sides, the race of the sons of the gods; the Deluge, by which only one man escaped with his family in an ark; the renewal of the world destroyed, the first man and first woman were created by the gods, and receive from them life and motion; all point to a belief among these people similar to the Hebrews, which indicates the ancestry of our Saxon race.

It may also be noticed here that in this account it is not the actual calling of matter into existence, but it was the animating and disposing of matter, the bringing of order out of confusion, in accordance with the Scripture phenomena. Their gods were not far removed from nature or the haunts of men, but active and personal agents. The God of the Hebrews "maketh the grass to grow for the cattle, and

herb for the service of man." "*He* sendeth the springs into the valleys which run among the hills." God is everywhere, "beholding the evil and the good," "sending rain on the just and on the unjust," so *personal.*

WORSHIP OF THE FATHERS.

The forms of worship and religious ceremonies were such as Hebrew tradition might have developed. They had priests as ministers of religion. They were not as well organized as among the Druids, but fully as powerful in disposing of national affairs, even to the sacrificing of a king in times of great public calamity. Their places of religious worship were temples and groves. The former were few in number and were mere shelters for the idol or image of the god. Around the temple were the sacred groves, or a solitary tree from which offerings were suspended.

Their altars were erected by setting up three stones and placing a flat stone on them, this forming a table or altar. Sometimes a double range of stones surrounded, and there is commonly a large cavity under the altar, which might be intended to receive the blood of the victim. Around it are stones for striking fire, for no other fire but such as was struck from a flint was deemed sufficiently pure for so holy a purpose. They were accustomed to sprinkle the blood of the victim with a bush upon the bystanders.

Their Sacrifices. These consisted of fruits. Then came the offerings of animals; horses, oxen and goats were generally used. Human sacrifices were made in time of danger, with the formulary, "*I devote thee to Odin,*" or, "*I send thee to Odin.*" To Odin the sacrifice was made and the prayer offered for success in war, to Frey for a good harvest. It was customary to make vows over the *sacred animal*

and pledge themselves to some great enterprise to be performed within the year. There were three great festivals in each year.

They also had the oracle, the diviner and the sorcerer. The oracles were delivered in their temples, and as some suppose by the idol, gods or goddesses, *viva voce.* They had diviners, male and female, honored with the name of prophets and much revered by them. Soothsaying or witchcraft was not uncommon among them. This power may avert disease, death and misfortune. At some festivals viands were prepared from *serpents* by which strength, wisdom and success in war could be procured for a favorite individual.

Thus, whichever way we turn, the Hebrew race is before us. In every custom as characteristic we can trace the usages of society under the kings at the close of Israel's stay in Palestine, or the peculiar disposition of the Hebrew people under the Prophets, and the witchcraft introduced by the worshiper of Baal. From the observations above given it must be obvious that our Saxon forefathers were tinctured with Hebrew sentiments and ideas, and in the absence of positive proof to the opposite we are justified in believing that we are the descendants of the old Israelites, having received our Anglo-Saxon mythology by tradition from the ten tribes about the time of their departure from Palestine. Indeed their whole system seems to have been a mixture of Hebrewisms and Heathenisms into which they had fallen.

THE ORIENT AND OCCIDENT.

The habits and customs of the people in Palestine have evidently been transplanted to the Western Isles. In "going west" they have been improved and strengthened. As New England has reappeared in Minnesota, and in

many towns and cities in the West, so the typical Hebrew, in going West has produced a younger and fairer type of individual and national life.

The traditions of the Fir Bolgs, and Tuatha de Dannans are so mixed up with our written history, so impressed on the monuments and topography of the country, and so illustrated in the characteristics of its population, that no man who has considered the subject would doubt their being one people. These traditions show how the Milesians conquered the Tuatha de Dannans, and settled in the County of Meath, Ireland.

The beautiful legends and traditions which find location in every valley and on every hill, common to both Palestine, Ireland and Scotland, but which are more particularly connected with the moldering ruins which abound in these latter countries, are poetically described as "history defaced," a few of which, with their ancient usages and ceremonies, we propose to notice. The author wishes to acknowledge the receipt of a little book on "Similitudes," sent by Rev. F. W. Reeder, "with compliments," which has been of service in the preparation of this section of his book. Whether these Similitudes are imaginary, or true to the facts having a common origin, let the reader judge, having an intelligent understanding of the habits and tastes of these peoples.

National taste and character is said to attach itself to architecture, and if this be so we find evidences of similarity in the disposition and habits of the people of Judea, Scotland and Ireland, in both the solid stone houses of the rich and the mud huts of the poor. The walls of the latter are easily broken through, or rather "dug through" by robbers. Of this class were the houses "built on the sand," and those where "thieves break through." Such

are the houses which the traveler describes in Ireland to the present day.

In ancient times the ever-present memory of disastrous events was perpetuated by Cairns. Every town or village, in Ireland called Tallaght or Tallag, was once the scene of a pestilence, Tallagh being only an abbreviation of "Tamleacht," *the plague monument.* Cairns by the roadside are nowhere so common as in Ireland, and it is unusual to see a peasant pass one of them without adding to the heap by throwing a little stone on it. If the person whose memory it is intended to perpetuate has been murdered, prayers are offered up for the soul's repose; but should the body of a person rest beneath, unless he died for rebellion, which is regarded as a misfortune rather than a crime, only a short ejaculation, "May God rest his soul!" follows the sharp click of the little stone, which falls on the heavy load already on his bosom.

In this way appears to have been formed the Cairn in the Pass of Salruch, where funeral processions now make their momentary rest on their way to the cemetery on the Hill. The wild Arab still flings a stone on the grave of Absalom as the Hebrews have done for centuries.

"Memorial heaps" are not uncommon with the Celts, among many, one may be mentioned in the County of Down, about a mile from Kilton, concerning which the tradition is, that several hundred years ago the people of that place coveted the flocks which they knew the people of Louth possessed in abundance. Accordingly they met at a certain place known as Clonduff, and having entered into a solemn compact to be faithful to each other, and having chosen a chief, they departed, each casting a stone behind him. In this way an immense Cairn was formed. On their return they raised another heap in "memory of the dead"

in battle. They laid the remains of their chief in a grove near "the Cairn of Covenant," except the heart, which they placed in an urn, now in the possession of the Marquis of Downshire.

The reader will readily call to mind the many "heaps" of the Hebrews. They took "Achan, the son of Zerah," and all his substance. "And all Israel stoned him with stones and they raised over him a great heap of stones unto this day. Laban said to Jacob, "This heap is a witness between me and thee this day." Joshua said to Israel in the midst of the Jordan, "Take up, every man of you, a stone upon his shoulder, according to the number of the tribes of the children of Israel, that this may be a sign unto you"; and they did as Joshua commanded them.

Blowing the trumpet on the first appearance of the new moon is a custom of long-standing. The ancients in general were in the habit of assembling at the time of the new moon, to solemnize their religious rites and ceremonies, and to the present day almost all nations of the earth fix the order of their calendar from her different phases. Among the Israelites the new moon was announced by fire on the hills, and later by messengers, not by actual calculations. The new moon figured extensively in their history and worship. "Sun, stand thou still upon Gibeon, and thou moon in the Valley of Ajalon," has a story of Israelitish complexion in the British Isles.

One hundred years ago in Scotland and Ireland the "Man in the Moon" was a very remarkable one, and to be born lucky that man must be consulted, or we must be born under a certain star, one of the *five* of Baal worship, which is only a relic of tradition from our ancestors.

The story of the man caught by Moses gathering sticks on the Sabbath-day is to the Scotch and Irish mind always

present in the "shadow on the moon." It speaks to them thus: "Men of Israel, why stand ye in idle wonder; have ye not seen on the moon the shadow of the man, Naasson, and his wife?" (This is the traditionary name of the man that gathered sticks.) To throw a stick over one's right shoulder at the sight of the new moon to this day is a superstition.

After a wedding there comes a closing feast; this was held at the "hauling home," and "house warming." Then the music should be unsurpassed, and may be on the bagpipe, the "hugab" or sackbut of the Israelites, by which many a story of deepest interest is impressively told. When the bridal party arrives, the cry is made, "Behold the bridegroom; come ye out to meet him!" then all join in the procession and joy of the festal occasion. The "hauling home" was attended with many solemnities always mingled with festivities, which we find are observed by the Israelites to this day under the title of "Dedication"; and which God himself commanded the Israelites to observe, saying, "What man is there that hath built a new house and hath not dedicated it. Let him go and return to his house lest he die in the battle-field and another dedicate it." The Israelites commenced the dedication festivals with prayer and praise, but they concluded them as the Scotch and Irish do with feasting, music and dancing. The dedication of Solomon's Temple took on a purely religious type, as all modern temples should for the presence and indwelling of God and his people.

The Scottish daughter, as she lays her garments aside for future use, would place with them sprigs of thyme and lavender to preserve them from the moths and give them perfume. The Israelites accomplished the same purpose with "myrrh, aloes and cassia." Solomon frequently re-

fers to the garments having "the smell of Lebanon," and when Isaac blessed Jacob "he smelled the smell of his raiment" and compared it to a "field which the Lord had blessed."

Embroidery is supposed to have been learned in Egypt in the days of hieroglyphics, though in some forms forbidden to the Hebrews, yet as they lapsed into idolatry, they made various figures of animals on their garments. This art continued in favor till the days of Elizabeth, one of whose dresses was "wrought with needlework" in figures of living animals and was called her "lizard robe," and in a full-length portrait of her, which is at Hardwicke Hall, she is represented in a dress embroidered *with serpents, a seahorse, a swan*, an ostrich, and several smaller animals.

To this day the Jewish maidens are as anxious to have an abundance of apparel laid up in chests with myrrh and other sweet herbs, as either the maidens of Scotland or Ireland are to store into "kists" and boxes fine linen flannel, and patch-work, with thyme, lavender and lemon-peel. Neither will either of these nations forget to inquire concerning the extent of his intended wife's wardrobe. English ladies used rarely to think of marrying until they had spun as much flax as was required for bed furnishings, and were on this account called "spinsters," an appellation which they still preserve in law and in bonds of marriage.

Of the matron of Israel it is said, "Her house is full of 'needlework.'" "She maketh fine linen and selleth it." Her husband is "clothed in scarlet." "She layeth her hand to the spindle and her hands hold the distaff." "She seeketh wool and flax and worketh willingly with her hands." It is the custom of Scotch and Irish, as it was of the Israelites, to send a friend to demand the hand of the bride, ever since Abraham said to the man who ruled over

his house, "Go unto my country and to my kindred, and take a wife unto my son Isaac"; and the wife, the "spouse," the "promiser," for that is the suggestive signification of her title, "makes herself ready."

Immediately on the arrival of the bridegroom he was handed "the cup of blessing," his friends all about him are "wishing his life may be long and happy." Of God's blessing, David could say, "my cup runneth over." This was drinking the "pledge," or, as we say, "drinking to your health" and offering "congratulations."

The duty of repeating grace, both before and after meals, is still preserved, especially in Scotland, in its beautiful expressiveness. The songs at feasts were common as well as the harp and the viol, the tabret and the pipe. The sublime song that John heard was associated with the harpers harping with their harps.

The practice of "telling fortunes" after a tea party has been handed down from time immemorial. Noticing the position of the broken bits of tea leaves in the cup, after it has been drained to its dregs, is the work of some "old lady," skilled in the art of reading the history of the young ladies who may chance to be at the party. Recall the story of Joseph among his brothers, who evidently understood the allusion when the steward says, drawing the priceless goblet from Benjamin's sack, "Is not this it in which my lord drinketh, and whereby he *divineth?*" Divination by the cup in the East at the present day is by fluids, or by what is usually termed a "fluid mirror." Telling fortunes by the cup has been a popular amusement among young people of the Saxon race for many centuries.

Espousals are made for the young, and both sexes are pledged to each other as husband and wife. This practice was common among the Israelites. Among heathen na-

tions the girls were bought at a stipulated price, which too much resembled slavery to be tolerated. Pledges were sometimes given in small coin, that the party holding it should become her donor's spouse. At weddings it was not uncommon to take collection for the musicians, while the guests proposed various curious questions, which must be "honored with a forfeit," if not answered. After this manner Samson put forth a riddle to those who came to his marriage—he allows them seven days of the feast to declare it, or else to forfeit to him "thirty sheets and thirty changes of raiment." Not unlike the above is the "mirth-provoking" and "forfeits" of an old-fashioned marriage feast. Equally expressive is the "hauling home" after a week with the parents. So Jacob fulfilled his "week" for Leah.

The forms of salutations were used by the Israelites thus—God be with you—God speed you safe home—God save you—were similar to those of our time. "The Lord bless thee," was the greeting of Boaz to his reapers, and they answered him, "The Lord bless thee." To this day the address and the rejoinder would have been the same.

The women of the Highlands were wont "to warble as they ground their parched corn." "The primeval mills of the world," as Dr. Clark calls them, are still found among the Celts, though many centuries ago legislation in Scotland, and latterly in Ireland, has suppressed their use. After the grain is ground, a wooden bowl used as a "kneading trough" is brought forth for mixing the flour, water and salt, and a "cake" is quickly baked on the hearth, good enough to entertain the angel friends of Sarah and Abraham. The "sound of a millstone," and "the voice of harpers and musicians," are mingled in joy

and affliction. When "the sound of the grinding is low, all the daughters of music" as the voice of a bird "shall be brought low."

Maid-servants sometimes performed this piece of domestic labor; thus Moses describes "the maid-servant that is behind the mill." One Hebrew "ground in the prison-house." They felt a deep degradation when "they took *our young men* to grind." The piece of a millstone whereby Abimelech was slain, while attacking the Tower of Thebez, was cast upon his head by a certain woman, whom it befitted to wield as a weapon the humble instrument of her daily occupation.

Thus, in these beautiful and characteristic traditions and legends we read again the story of ancient Hebrews in the mysterious acts and quaint sayings of the moderns among our fathers and grandfathers of the Scottish Highlands.

THE ANCIENT HOUSEHOLD.

Old nursery songs are some of them traceable to the Hebrews or to incidents in their history. The ancient household often rang with these melodies. In the following, allusion is made to Tephi in order to ridicule the Welsh, the country of Taffe; the couplet runs,

"I went to Taffe's house
And Taffe wasn't home!"

This good-natured pleasantry is said to have owed its origin to the veneration of the Welsh for their Irish Queen Tephi. There was in reality a time when "Taffe wasn't home"—a time when the *beef* and *marrow bone* of Judah's monarchy had vanished with her. The whole rhythm stands as follows:

"Taffe was a Welsh man!
Taffe was a thief!

Taffe came to my house,
And stole my piece of *beef!*
I went to Taffe's house,
But Taffe wasn't home,
For Taffe was at my house
And stole my *marrow bone!*"

In Tephi's own generation was the very *marrow bone* the only hope of the kingdom, or *beef* of Ephraim (himself a heifer, Hos. 10: 11) of the lost tribes! If we call this a Mediæval myth, still in spite of all the vicissitudes of the so-called *theft* this people are pæans for the glory of "the scepter" in the house of David, of which "the Prince of Wales" is the perpetuated heir. There is a Hebrew fitness that need cause no surprise if our Eastern origin is granted in many another "rhythm tale," viz., the "House that Jack Built," "Little Bo-peep," "Jack and his Bag of Beans," "Jack Sprat and his Wife," "Lion and Unicorn," "Jack and his Bean-stalk," "Song of a Sixpence," "Jack the Giant Killer," and in other Indo-European legends that have come down to us.

The story of "Jack and Jill" exactly illustrates the successive fates which befell the "crowns" of "Israel" and "Judah"; in the "Little Boy in Blue" we still see Israel fast asleep—blind to the rock whence they are hewn—his flocks astray. *"Dickery, dickery dock"*—has not the *mouse* been long enough in Israel's clock? (Isa. 66: 17) (Lev. 11: 29). Our supposed *Japhetic* story of "John-a-Nory" is only just begun:

We Shemitics propose to tell *another*
"About *Jack and his brother!*"
And when told the story's done.

"However, in the inner sense which recognizes that there are no *accidents* in human life—and on this basis we

pen these studies—these fables of our youth conceal the deepest wisdom of our ancestors, and this perchance is why they do not die; they certainly have historical application of deep portent, and they have lessons to impart of the utmost beauty and solemnity."

Take, for instance, as a final example, the following well known rhyme:

"Little Jack Horner,
Sat in the corner,
Eating a Christmas pie;
He put in his thumb,
And drew out a plumb,
Saying, what a big boy am I!"

If we can read between the lines the lesson stands thus: "Little" (Ezek. 11:16); "Jack," Jacob; "Horner," the Unicorn, *one horned;* "Corner," *Angle*-land, the northwest angle of Europe, the corner angle to which Israel is driven (Deut. 32:26) (Jer. 23:8). "Christmas pie," what other people can keep Christmas as Saxons do? "Thumb," the hand, an emblem of might (Mic. 7:16); "Plum," the summer fruit of "Israel" (1 Sam. 25:18) (30:12) (2 Sam. 16:1). "Big" (Gen. 49:26), the birthright of Joseph, a *double* blessing.

Thus, whether intended or not, we have in this rhythm, condensed, the very gist and philosophy of "Israel"; and, on account of this fitness and application, will endure.

(See Lieut. Totten in Series 1, No. 3.)

ANGLO-SAXONS IN BRITAIN.

The Roman army in the days of its glory was able to subjugate only a small part of Britain at the southeast, where they retained a foothold for five hundred years. Ireland, together with the north and west of Britain at that

time called Caledonia, was never subdued by Gentiles, and in A. D. 448 the Romans evacuated the Island.

The first colonization of Israel from the continent was associated with the wars of the Scots and Picts which followed upon the withdrawal of the Romans, called the invasion of the Angles and Saxons. Having been invited against these northern foes they accepted the providential opening and came over *en masse* to occupy the Island. Here they and the associated tribes have left the stamp of their genius and evidences of their military powers, so that the "best blood" of the Hebrew stock from the continent should be permitted to join their brethren established on the Island more than a thousand years before.

A few centuries later and the Danes, the old descendants of the pioneer Dan, crossed over to the Island in their craze of piracy and plunder, and have contributed their best blood to the wealth of the Caucasian race. In A. D. 1000 Ireland was captured, and they joined themselves to the ancient people and have become one.

The colonization of 580 B. C. on the Islands, the destruction of Jerusalem (70 A. D.) and the remnants of Judah who joined Benjamin and Levi (Matt. 24 : 16) had brought many Jews to the Islands, having joined them in their northwest emigration through Central Europe. They are still clinging to the Anglo-Saxon race, and now, having come to power in the person of James I. of England, it is not likely that they will think less of Her Majesty, Queen Victoria, or relinquish their hold on her fortunes.

The Jews on the continent have ever been shadowed by the same brotherhood of races, sometimes unwittingly, it may be, by the same race of sovereigns as themselves whose blood has freely coursed in the veins of many of the kings and princes of Northern and Central Europe. Not the least

remarkable among these are the three Danish kings, as we have seen, who became successively sovereigns of England, and according to the prediction, *Master*, as one of the tribes of Israel (Gen. 49 : 16).

Agnes Strickland, in vol. i. of her "Queens of England," mentions that the pedigree of Matilda, of the Saxon line of Edgar Atheling, was traced *through Woden to the Jewish patriarchs* (*?*) Whether true or false, therefore, there was the early Saxon belief in the descent from Israel.

According to the history of these times there were the Gothic or Scythian tribes of Europe, viz., (1) the Angles or Engles, (2) Saxons, (3) Huns, (4) Getæ, (5) Dece, (6) Danes, (7) Jutes, (8) Vandals, (9) Cymry, (10) Scots, (11) Picts, (12) Normans, and, possibly, other tribes or clans into which the Hebrews had been broken by wars and removals westward.

Now Sharon Turner in his "Origin of the Anglo-Saxons" speaking of the Teutonic stock of European population, says, "It is peculiarly interesting to us (Anglo-Saxons) because from its branches not only our own immediate ancestors, but also those of the most celebrated nations of modern Europe have unquestionably descended. The Saxons, Lombards, Scotch, Normans, Danes, Belgians and French have all sprung from that great fountain of the human race, which we have distinguished by *the terms Scythian*, German or Gothic." From the above, which was written before the idea of Anglo-Israel was thought of, it appears that the Saxons belonged to the Scythian tribes in Eastern Europe, which to him was the "great fountain of the human race," and where Israel was led in her captivity as we have shown. The place of our origin is thus satisfactorily stated in accordance with universal testimony.

Indeed all history shows that there must have been some

great hive somewhere in the middle of Western Asia, which was constantly sending swarms of people for the most part westward, and they came somehow by design, as if they knew they had a mission to perform, and a hand to guide them. As one swarm came on and settled in a fertile spot which pleased them, they remained a while, until another came and pushed them farther on from the old cradle or hive; and another century passed and we find another swarm, then another, until we have at least five swarms of peoples from Armenia, or Media, precisely the same country to which the ten tribes were led when they left their own country. Those waves or swarms came on and up the valleys of the Danube to the Elbe, each pushing the other on. In the course of time we have the Saxons and Angles pushing the old Welsh people until they were cooped up in Cornwall, Cumberland and Wales. We may know where the Saxons settled, for they, like Dan, inscribed their names for all time, so we have Essex, East-Saxon, Wessex, West-Saxon, Middlesex or Middle-Saxon, and others of less notable Saxes.

The time the Scythians came into Media is definitely fixed by Sharon Turner thus: "According to Herodotus our ancestors *first made their appearance* in that quarter in the seventh century, but that according to Homer it was the eighth century before Christ." Hence, according to Homer, the *first* appearance of the Anglo-Saxons in Media was at *the exact time* of the Assyrian conquest in Palestine. These two links are striking indeed, and prove clearly enough the very point in question, viz., that the Saxons came from the same place and at the same time when Israel was in Media. And the reader will further notice that *Media was not the land of their origin*, having come from some other country,

which gives us a *third* link in this wonderful chain of events; a trinity not easily broken.

UNITED ON THE ISLANDS.

From the above we gather that *all the Hebrew tribes were represented* in what is commonly known as the Anglo-Saxons on the Islands as late as 1603 A. D., when King James came to the throne. From their "Island home" they have swarmed westward to America, where they have fulfilled other lines of prophecy. This is the Israel in whom God "will be glorified" (Isa. 49: 3). And in the true missionary spirit He "will also give thee for a light to the Gentiles, that thou mayest be for salvation unto *the end of the earth*" (Isa. 49: 6).

That the tribes first landed on the Islands were not of a different race even the ordinary reader of history may be well assured. On this point we quote two brief but clear witnesses. Listen to Professor Huxley: "The invasion of the Saxons, Jutes, Danes and Northmen (Normans) changed the language of Britain, but added no new physical element; therefore we must not talk any more of Kelts and Saxons, for *all are one*. I never lose an opportunity of rooting up the false idea that the Kelts and Saxons are different races." Again, Dr. Beddoe, F. R. S.: "Spite any possible shades of difference in language, the evidence of a common national feeling among them (Saxons, Angles, Jutes and other invading tribes), a consciousness of racial identity was very strong. In Beowulf, even the Danes are spoken of as if of the same race. The national traditions and national heroes were common; the kings drew, or believed they drew, their origin from the same sacred family; their religion was the same; their laws differed little."—("Anthropology of the British Islands," 1885, page 94.)

What is here designated as the "best blood" of the Saxon race is called by the historian the "Civilized" and "Nomadic." Of the latter their primitive state was that of shepherds and hunters; they became fierce, proud, easily excited, rugged in manners; boisterous in temper and implacable in revenge. Revolting as these habits are to our better and happier feelings, yet they served to develop physical strength and mental vigor so appropriate for the future of the race. With them liberty was the spring and principle of their political associations; influence, not authority, was the characteristic of their government.

The *Civilized* believed in political submission, rather than individual independence. Among this class a fearless and enterprising spirit, and a personal dignity and high-minded temper, were nourished, and the hardy and manly virtues became pleasing habits. "In this life of constant activity, want, privation, courage, vigilance, endurance and exertion, the female virtues were called perpetually into action; and their uses were felt to be so important that the fair sex obtained among all the tribes of ancient Germany a rank, an estimation, and an attachment which were unknown in all the *civilized* world of antiquity, which the spirit of Christianity has since matured and completed." (See Mr. Turner, pages 7–9.)

Our ancestors sprung from this great barbaric and Nomadic stock. Abraham had been a "Passenger" from Ur of the Chaldees and a Nomad in Palestine. Lot chose a city and his race is extinguished. Isaac and Jacob, "the plain men living in tents," have survived. The enlarged family is sent to school in Egypt and under severe discipline they achieve some success in worldly wisdom in the arts and sciences. During their forty years' trip they were drilled to everything calculated to make them a clean, hardy,

courageous, active, healthy, independent, God-fearing people, sound in mind as well as in body. Then they inherit their land to give them a status in the world as a nation. In that land they quieted down again comparatively, at one period at least, to books, arts and sciences; but ease and splendor and a rich country were yet too much for human nature; idolatry, tyranny and corruption overspread them, and God broke them up again; not at once, but in batches. A remnant was restored to the land to receive the promised Saviour, but they rejected Him, and have occupied a secondary position ever since.

But the "remnant of Israel" becoming the Nomad again to wander in the wilderness, and assuming the Scythians to be their representatives, we can understand their saying "that they are the most recent of all nations," and Epiphanius' statement "that the laws, customs and manners of the Scythians were received by other nations as the standards of polity, civility and polite learning."

The Hebrews are still the marvel of the ages in their racial characteristics, enterprise, wealth, commerce, civilization and religion. They have all the variety and yet the *unity* which the world's present and future may need that is possible to be found in any race on earth. The marvel is that one people should flow like a Gulf Stream through the turbulent ocean of humanity without mingling its waters, sweeping along the shore and spreading out to touch and compass all lands. That stream of Shemitic population though Arian in language was not in blood, starting from Western Asia, widening, deepening and flowing on through centers of darkness and the wilds of Central Europe, its tides have reached the British Isles, and sweeping across our continent, is destined to compass the whole

earth with its own intrinsic and incomparable forces. This is the anomaly of history.

Now after more than twenty-five centuries, and three thousand miles from the scene of their former discipline, they have once more found a place and have settled down to "the Arts of Peace," becoming God's instrument for His work (Isa. 54 : 16), and in process of time "the remnant" from our Saxon nations will yet be re-established in Palestine to receive a new baptism of the Spirit for the future work and glorious revelations of the New Jerusalem.

CHAPTER V.

ISRAEL OF THE FIRST CENTURY—FOURTH COLONY—SOUTH OF THE EUXINE.

In our second chapter we have safely landed on the Islands, "the scouts and pickets" for the empire; the third gives account of the body-guard and the royal house; the fourth, the blood and flesh subjects of the kingdom, and the present chapter unites "the remnants" bearing the light to Joseph's house. The unfolding of the promise to Abraham that the heirship of the world is to his seed by the righteousness of faith (Rom. 4 : 13) takes in the New Jerusalem (Heb. 13 : 14) and the millennium of the ages. Now keeping in view *the heirs of the promise,* let us go prayerfully forward; for we are treading holy ground, even the footprints of the Son of God.

Simultaneously with the colonization going north and west of the Black Sea, there was another in Northern Armenia or Media, which moved in a southwesterly direction. This latter is the more interesting as it comes more clearly under the light of history in the time of Christ, the labors of the Apostles and early fathers, and bears the wealth of the promise to Abraham in its spiritual significance. This was the emigration that filled Northern Palestine and Asia Minor with returning Israelites at the beginning of the Christian era. These were the "lost sheep" to whom our Saviour ministered and to whom the Apostles were sent as foretold by the prophets.

Like the other colonies, the Danites had been to them the pioneer corps to prepare the way of their coming. It will be remembered that the first colony of Danites was at Laish on the extreme north of Palestine, 1400 B. C., because their allotted territory by Joshua was "too little," according to the Divine purpose (Jud. 18). This city was near the spurs of Mount Hermon, the Bashan from which he was to "leap," and for more than a thousand years they had been spreading westward. This tribe being second in size (Num. 1 : 39), hence capable of being divided many times, yet as early as the account in the first chapters of Chronicles, this tribe with that of Zebulun was entirely left out, as though they had *disappeared.* One of their first coasting lines must have been by Southern Asia Minor, where they established trading posts. The expedition of Jason from Thrace to found the city of Colchis (*Kolkis*) was supposed to be 1300 B. C. (*Mitchell*). They were in pursuit of the *Dragon* which guarded the "golden fleece." These were our old friends the *Heraclidæ*, Phœnicians (so called), who reached the northern and western coasts of the Black Sea very early. This links Dan and Zebulun, who should dwell at the haven of the sea and have harbors for ships (Gen. 49 : 13), with the tribes in Asia Minor and the West.

Œschylus makes Danaus and his family come from Egypt, through the Syrian wastes, thence by ship to Argos (Greece). They are represented as escaping from slavery in Egypt, but in common with numerous writers of that early period are spoken of as "the seed Divine." On the west coast of Asia Minor they built the city Dar-*dan*-us, which name indicates its founders. On the north coast is located the city of Hercules, leaving its name as a clue to the early race inhabiting this country. Homer's Iliad,

which records the fall of Dardanus, supposed to have been about 1184 B. C., refers to the Danaoi one hundred and forty-seven times. These are his heroes, whom he has immortalized. This was about one hundred years after Deborah and Barak taunted Dan with "remaining in ships." After this time they had a national standing, or at least the great Hitite empire, together with the Danites, were powerful enough to resist the encroachments of Assyria in their westward march in the middle of the seventh century before Christ. On a coin found at Cos recently is the figure on one side of young Hercules, and on the other the figure of Scorpio and Sagittarius, emblems of Dan. At Ephesus there was a magnificent temple of Diana (D-*i*-an-a), the great goddess of whom Demetrius said, "All Asia and the world worshipeth" (Acts 19: 27). The two thousand families transported by Antiochus the Great, from the east, probably Hebrews, soon spread over Galatia and Phrygia and the other provinces as "the dispersed," and here formed a part of "the remnant" that received the Gospel.

The Cappadocians after colonizing from the coast were reinforced by "the remnant" from the east. Strabo says, "they worshiped *Persian deities.*" They are especially named by Herodotus as the inhabitants of the later Pontus. The people of the north coast for two hundred and thirty miles belonged to the brave shield-bearing Paphlagonians of Homer (v. 577), and these had ethnic affinity with the Cappadocians near the River Thermo-*don*. "Mateeni appears to be the same as Matieni of Northwestern Media, and probably has the same root as the name of the Medes themselves, Mad-a." In the Phrygian language, "on the tablets, the characters, the words and the grammar closely resemble the Greek." "The Phrygians came from Macedonia under the name of Brigians, *Ph.* being used for *B.*"

The Myg-don-ians lived in the region of Miletus. "The Trojans, Mysians, Myg-*don*-ians and other western tribes were branches of the great Phrygian people. In the Iliad the Trojans and Phrygians appear in the closest relation and related to the Greeks." The Danubian provinces of Mœsia and Parmonia seem only other forms of the name Mysia and Pæonia.

At Pergamos the archæological researches are marked and full of interest. As the Danites early accepted idolatry it is not strange, as John says, that here was Satan's throne (Rev. 2 : 12, 13). A grand temple to Diana was here, and a high altar in Greek art, which have been unearthed and almost entirely restored. The *triple-headed* scepter and countenances of the figures as well as their dress are of Hebrew Grecian mold (*The Century for November, 1882*). Here are various representations of the *serpent*, similar to those of Phœnician temples, as at Baalbec. Here the *eagle* and *serpent* are blended in high relief, and the latter coiled or held in the talons of the eagle. Here also is the image of Hercules, the young *trader*, loading or unloading ships, or building them. Here the fifth son of Jacob has certainly left his mark in Asia Minor where the "Seven Churches" of the "strangers scattered" were (1 Peter 1 : 1).

THE INVITATION "TO GO WEST."

The return of Israel from captivity to Palestine was gradual, there being no general movement in this direction. The proclamation of Cyrus, king of Media and Persia, covers the case of both houses, "Whosoever remaineth in *any place*" (Ezra 1 : 4), and the fact of his being of the country where the ten tribes were, gives them a chance of return. The fact also that Cyrus was born of Man-*dan*-e indicates his Hebrew origin, hence an interested party. A century

elapsed between Ezra and Nehemiah which still left the work incomplete, and it is highly probable little more than the natural increase emigrated. When Ezra was about to return to Jerusalem he sent an epistle of invitation "to all those of his own nation that were in Media" (Antiq. 11: 5, 2), and "many of them took their effects with them" to return to Jerusalem. "But then," Josephus adds, "the entire body of the people of Israel remained in that country." The call of Ezra for priests, who had been taken away by the Assyrians (2 Kings 17:27) and at that time dwelt at Casiphia (Ezra 8:17), and to which about three hundred at once responded, was sufficient to awaken a general interest. The colony which had separated from them must have had a strong desire to return to the land of their fathers. It may also be noted that about a century later there was an expedition of the Scythians toward Palestine (see Rollin's Anc. His.), some of which probably were of the *wanderers*. That many of the people were seeking a place for divine worship, "that they might keep their statutes" (Esdras 13:42) unmolested, is clearly suggested, and Palestine seemed the nearest objective point. These motives are sufficient to encourage their return. But add to this the general desire to enjoy the blessings promised under the coming King of the Jews, as the time drew near the returning families were still more numerous we may well suppose.

Some critics have thought that because there were sacrifices offered at Jerusalem for *the twelve tribes* on the return of the Jews from Babylon, that therefore the whole twelve returned; as though the offering would not be made if they were still in Media or in the West (Ezra 6:17), as do the Jews of to-day. The few and scattering people that returned to Palestine at this time cannot be the same as fore-

told by the prophets, "Behold the days come, saith the Lord; I will bring again the captivity of my people Israel, and I will plant them upon their land, *and they shall no more be pulled up out of their land* which I have given them, saith the Lord thy God" (Amos 9 : 15). The Lord says, "I will take the tribes of Israel and put them with him, even with the stick of Judah, and make them one stick, and they shall be one in mine hand" (Ezek. 37 : 19). This gathering in Palestine could not have been before Christ, for, "David, my servant, shall be king over them, and they shall dwell in the land wherein your fathers have dwelt; *they shall dwell therein, even they and their children, and their children's children for ever*" (v. 24-25). Could there be a more painful concession than the unfortunate admission on the part of many that these promises to Israel and to Judah were accomplished at the time of the return from Babylon.

The "remnant" of the Northern kingdom that returned, becoming "strangers and wanderers" in Palestine, Syria and Asia Minor, may be traced from the Assyrian wars in Palestine, *first*, Reuben, Manasseh east, Gad (2 Kings 10 : 33); *second*, Asher, Naphtali, Zebulun, Issachar (15 : 29); *third*, Manasseh west, and Ephraim (17 : 6); the capture of Samaria closing the scene, 721 B. C. These nine tribes were transported to Armenia. Judah, Benjamin and Levi were taken to Babylon, five hundred miles south, 588 B. C. Constant communication was kept up between them.

Benjamin, though belonging to "the ten" tribes, had been lent to Judah. It was fully identified with them in the days of Saul (2 Sam. 2 : 8-10), and was so reckoned for one hundred and twenty years, (24 : 9) Solomon having done evil it was said, "I will surely rend the kingdom from thee, notwithstanding in thy days I will not do it, for

David, thy father's sake, but I will rend it out of the hand of thy son. Howbeit I will not rend away all the kingdom, but will give one tribe (*i. e.* of the ten) to thy son for David my servant's sake and for Jerusalem's sake, which I have chosen" (1 Kings 11 : 6, 12, 13).

The transfer was to Jeroboam, a mighty man of valor. Solomon noticed the "young man," that he was "industrious," so he gave him "*charge over all the house of Joseph.*" The Prophet Ahijah one day caught the new garment that was on him and rent it into twelve pieces. And he said to Jeroboam, "take thee ten pieces, for I will give ten tribes to thee, and to his son (Rehoboam) will *I give one tribe* (of the ten) *that David my servant may have a light always before me in Jerusalem*" (1 Kings 11 : 28-36). This is stated three times in the same chapter.

This arrangement gives ten tribes to Jeroboam, counting each half tribe of Manasseh as one tribe, and to Rehoboam two tribes, and a large part of the Levites, making in all three tribes for David's house. This *one tribe* was Benjamin's, that remained with Judah after the revolt; indeed, as the event shows, till the destruction of Jerusalem by the Romans, becoming the great Christian light to all Israel, as well as to David's house, and finally to the whole world (Matt. 5 : 14). So mysterious is the Divine plan for Gentiles as well as Israel in the great redemptive forces. Their popularity among the other tribes had given them, under Divine direction, the first judge and the first king. Raamah, "the high place" (1 Sam. 9 : 12); Mizpah, the assembly place of "all Israel" (1 Sam. 7 : 5); Bethel, perhaps the most ancient of the sanctuaries in Palestine, and Gibeon, specially noted as "the great high place" (2 Chron. 1 : 3), were all in the land allotted to Benjamin; thus power and sanctity were associated with them. That "the desire of

all Israel" should be selected from them was what struck Saul so forcibly (1 Sam. 9 : 21).

Humanly speaking, there seems to be three reasons why the tribe of Benjamin accepted the fortunes of the house of Judah. *First*, their strong religious tendency held them to the Temple service of Jerusalem. *Second*, the city itself was within the bounds of their tribe, the dividing line between them and Judah going just south of the city. *Third*, in their political relations Jerusalem was the capital of the nation, and as patriotism was strong in Solomon's reign it would have been hard to dissolve the bonds which held them to the royal house of David. Although Joseph and Benjamin were own brothers, and for seven years David had not been able to conciliate the house of Saul (1 Chron. 12 : 29), yet now the stronger elements of their character prevail, and they are united with Judah as a *light to David's house.* At the return from Babylon Benjamin was to possess Gilead (Ob. 19) where a portion of them remained until joined by their brethren from Pella at the destruction of Jerusalem, A. D. 71. The remnant of Levi was not large, as they were attached to the Temple service, but not all of them (2 Kings 17 : 27). The cities of refuge, except Hebron, were all in the ten tribes, hence the saying, "I will scatter them in Israel."

GENTILIZED ISRAEL.

That a portion of the Hebrews should be mingled with and become Gentiles, as far as the outward forms of religion could make them, is clearly foretold in the Old Testament Scriptures. This is interesting to us, since the heirs of the Birthright were the very ones who should be divorced from the Mosaic law. This was foretold even before the law was given. "He (Manasseh) shall become a

people, and he also shall be great. But truly, his younger brother (Ephraim) shall be greater than he, and his seed shall become a multitude of *Goyim* (or non-Israelite Gentile nations)" (Gen. 48 : 19). "Call his (Israel's) name *Lo-ammi* (not My people). For ye are "not My people, and I will "not be your God" (Hosea 1:9); a plain intimation that "the children of Israel" of verse 10 were to be reduced to the condition of the heathen non-Israelite nations. The ten tribes were "among the Gentiles" (Ethnê), (1 Peter 2:12) and (Hosea 8:8) were to be "swallowed up" by them; "mingled with them" (Amos. 9:9); "scattered" in Gentile countries, "mingled" with Gentile people (Ezek. 11 : 16, 17), and, therefore, ostensibly, Gentiles themselves.

Again, Moses predicts that after the people shall have been long in the land they will lapse into idolatry, and on account thereof be *utterly destroyed from off the land* and *be scattered among the nations* (*Goyim*), where they will serve idols, *but will turn to the Lord in the latter days* (Deut. 4 : 25-31). Although this was written to the twelve tribes it was fulfilled in the ten, particularly, and not in the two tribes. For the former, on account of idolatry, were utterly destroyed from off the land (2 Kings 17 : 18) and scattered among the nations (Hosea 9 : 17); whereas the latter, although sent into captivity for idolatry, were not utterly destroyed from off the land (2 Kings 24 : 14), nor scattered among the nations, but returned from the one nation, Babylon, to their land, and to the worship of the true God, more than five hundred years before the commencement of the "latter days," and have not fallen into idolatry since. Truly history is the best interpreter of prophecy.

Israel is also forecast as in the *place* of Gentiles. "In the place where it was said unto *them*, ye are not my people,

there it shall be said unto *them* ye are the sons of the living God" (Hosea 1 : 10). When removed from their land they were not to become "as the heathen, as the families of the countries" (Ezek. 20 : 32), but God would gather them out of the wilderness *of the people*. They were not to be *kept* under the covenant, but God says *I will bring you into the bonds of the covenant*," as though there was a time when they should be divorced or broken off from it (37). It is not essential to our argument that we should now stop to inquire what other covenant is here meant ; it is sufficiently clear that the Mosaic covenant, which remained in force up to New Testament times, is not the one intended. Israel is compared to a divorced wife (Isa. 50 : 1). Judah saw it but was not put away (Jer. 3 : 8). As singular as it may be, there is not in all the Bible the slightest remark relating to the casting out and Gentilization, as indicating that this people were disinherited. On the contrary many prophecies are found, stating that a large portion of the promised blessings were to come to them while *in the wilderness*. We have thus seen that prior to the captivity of the ten tribes prophecy unmistakably indicated that they should become Gentilized—*i. e.*, be cast out of the Mosaic covenant, and out of the land, and so become like the rest of the nations then outside Palestine, *Goyim*, Gentile nations. Although cast out of the land yet they were not consumed (Mal. 3 : 6), nor did they cease to be descendants of Israel though called Gentiles by the writers of the New Testament.

So we shall now proceed to give some instances where in the New Testament the Gentilization of Israel is recognized as being an accomplished fact at the time those Scriptures were written. "Blindness in part is happened to Israel," (Many of Benjamin and Judah), until the fullness of the Gentiles, *i. e.*, Israel, be come in and so all Israel shall be

saved (Rom. 11 : 25-26). No argument seems necessary to show that the *fullness of Gentiles* here spoken of must be the other part of Israel; how otherwise would *their* coming in effect the saving of all Israel? But every doubt must be removed when we remember that which has been already shown that these are the very words of Jacob's prediction regarding Ephraim, (Gen. 48 : 19, marginal reading).

"Will he go unto the dispersed among *the Gentiles* and teach the Gentiles?" (John 7 : 35). It is obvious that in this sentence the second word, Gentiles, refers to the same people as those called "the dispersed," and there is no reasonable doubt that those here called by the Jews "the dispersed" were of the ten tribes who had been scattered among the nations—Gentiles. We are aware that in the Revised Version the word Greeks is substituted in both places for Gentiles; but this altered rendering does not affect our argument at all, for the Greeks being Gentiles, it only goes to show that "the dispersed among the Greeks" had become to all outward appearances Greeks, and therefore Gentiles. But if reference is had to the *colony in Greece*, as the Greek word here used is *Hellenas*, it is evident the class of persons here indicated as we have shown were Gentilized Israelites. "Which from among the Gentiles have turned to God" (Acts 15 : 19) intimates that these Gentiles on whom *God's name was called* (17) were not Gentiles in reality.

Again, we are taught that the forefathers of the Corinthian converts crossed the Red Sea (1 Cor. 10 : 1) with Moses, and therefore were *Israelites*, while the Apostle speaks of these Christian converts themselves as *Gentiles* (12 : 2). So these Corinthian Gentile converts must have been Israelites Gentilized.

In the church at Ephesus, there were those who had been *Gentiles in the flesh* called uncircumcision, and *aliens from the commonwealth of Israel* (2 : 11, 12), but Paul addresses his Epistle to "the saints which are at Ephesus, *and to* the faithful in Christ Jesus" (1 : 1), and includes himself with them as *us* (3). The *ye* (13) may refer to the latter clause of the address; thus we are driven to the conclusion that some of the Ephesian believers were Israelites, notwithstanding that they had been "Gentiles in the flesh." Unless the Apostle understood this it is difficult to say whom he addresses as "saints," for he is careful to distinguish between them and "the faithful in Christ Jesus." But if by "saints" he meant Israelites, the term is in strict accord with the Old Testament, for in those Scriptures the Hebrew people, and no other, are spoken of as "saints" (Psa. 148 : 14). For these reasons we have no hesitation in asserting that some of the Ephesians whom Paul addressed were recognized by him as Gentilized Israelites.

The same writer in his Epistle to the Galatians (3 : 23; 4 : 9) speaks of those whom he addresses as a people who had been under "the law," and, therefore, *Israelites;* while (4 : 8) he speaks of them as having been, just prior to their conversion, idolaters, and so *not Jews*. Thus the Apostle clearly indicates that the Galatian Christians belonged to the outcast house of Israel. This is supported by the fact that Peter addressed his Epistle (1 Peter 1 : 1, R. V.) to "the elect who are sojourners of the dispersion in Pontus, *Galatia*, Cappadocia," etc., by whom he must have meant members of the House of Israel, because he so pointedly applies to them prophecies which were originally uttered concerning that people exclusively (comp. Hos. 1 : 9, 10; Isa. 7 : 8; 1 Peter 2 : 9, 10). Thus there is ample evidence that the Galatian Christians belonged to the house

of Israel. Paul gives an account of a disputation he had with Peter regarding the application of "The Law" to the Gentiles; and in this dispute, according to his own showing, he included the case of the Galatians with that of the Gentiles. Are we not, therefore, fully justified in maintaining that the Galatian Christians were acknowledged by Paul to be Gentiles of the house of Israel, Gentilized Israelites?

We hope our readers will not fall into the error of supposing that we intend to say that the word Gentiles is *always*, either in the Old Testament or the New, to be understood as indicating the house of Israel. What we do hope we have shown is that in *some* places at least the word Gentiles does indisputably mean Israelites of the ten tribes.

This subject will receive further confirmation in the light of other Scriptures, when we come to review the several books of the New Testament.

We might as well remind the reader here that the word "saint" is a *constant* word in the Old and New Testament, and does not *always* refer to character but is applied to the Hebrews as a class or race. No one doubts this of the Old Testament (Deut. 33:2). It is used of persons before Gentiles were supposed to be called. "Many bodies of the saints that slept arose" (Matt. 27:52). "Much evil hath he done to thy saints" (Acts 9:13). Peter came down also to the saints (32). Many saints did I shut up in prison, (26:10). The word saint is used in such connection that it should be applied to the Hebrews as a race, thus, "To all the saints in Christ Jesus" (Phil. 1:1), implying that *there are some saints not in Christ Jesus*, which is the emphatic way of saying that this word refers to the Hebrew, as it is always so used in the Old Testament. "He maketh intercession for the saints according to the will of God. And we

know that all things work together for good to *them* (those) *that love God*" (Rom. 8 : 27, 28). The clear meaning of this text is that there are some saints who do not love God, and hence is properly applied to the Hebrew people. "When he shall come to be glorified in his saints and to be admired in all them that believe" (2 Thess. 1 : 10). In this passage the Christian Hebrews and Christian Gentiles *proper* are definitely marked by these two statements. The New Testament appellation of saint always denotes the same race as in the Old, but usually speaks of them Christianized. If it be said the Greek word rendered "saint" indicates holiness, we may reply that the Hebrews were called "a holy nation" (1 Peter 2 : 9). This restriction of the word will appear more fully in the light of the prophetic events to be considered, and in the fact that the address of many of the books of the New Testament evidently refer to the Hebrew people of that time.

SYNAGOGUES.

The system of synagogue worship was of Israelite and not of Jewish origin. The worship of "the groves and tents" paved the way for this more established form. In the time of Samuel it seemed to have aimed to purify the high places from idolatry, and was intimately associated with the schools of "the Sons of the Prophets." The worship was frequently held on the new moon or on the Sabbath (2 Kings 4 : 23), and was common even before the exile in Assyria (Isa. 1 : 13). That of Dan was a departure from the Temple service at Jerusalem, originally founded in alien worship (Josh. 18), and in this sense not unlike the synagogue (1 Kings 12 : 28, 29). This idea still prevailed in New Testament times (Acts 6 : 9).

The prophet Ezekiel should be regarded as the restorer of

the true synagogue. At the opening of his book we find him at Chebar, probably Heber, where Israel had been for two hundred years. He was the great revivalist for his generation. "The inhabitants of Jerusalem taunted the house of Israel, the prophet's kindred, saying, 'Get you far from the Lord, unto us is this land given in possession.'" The prophet's answer is, that it was not so. Jehovah was as truly with them in their "little sanctuary" (11:16), as He had been in the Temple at Jerusalem according to promise. The small congregation of scattered Israel seems to be the necessity of the age, but that God is with them still even to the two or three "in His name," is according to promise. The assembly of the elders around the feet of the prophet corresponded to the School of the Prophets no doubt (14:1), at which also the people were permitted to gather (33:31). This was well for the religious development of scattered Israel, and kept alive their Messianic hopes. The people and the elders all worshiped together (Psa. 107:32). The Jews also adopted the same form of worship in their exile (Ezek. 8:1) and at their return (Neh. 8:2). This state of things continued until the time of Christ, when the church of the New Testament takes its place in Israel. In contrast to this, the church of Rome adopted the Temple form of service, thus incurring the guilt, by implication, of those who say they are Jews and are not (Rev. 2:9).

The scattered condition of the "lost sheep of Israel" at the time of Christ shows the necessity of His often being found in the synagogue (Luke 4:16) in His youth and manhood. Here His mightiest works were wrought (Matt. 12:9). In them were spoken some of the most glorious of His words (Luke 4:22); many more beyond all reckoning which are not recorded (Matt. 4:23).

To be an "outcast from the synagogue" of the Jews was not uncommon (John 9:22-34), especially after their return to Palestine, since certain ones "could not show their father's house" whether they were of Israel (Neh. 7:61). The number of Israelites who had wandered back "to the land of their fathers," having lost their genealogy, must have been considerable in the times of Christ and the Apostles.

THE LOST SHEEP.

Man sinned in Paradise, and was driven out to multiply and replenish the earth. Israel sinned in Palestine and was driven out for a similar purpose, thus a like providence has attended both Gentiles and Israel. "All have sinned and come short of the glory of God." The Gospel comes to the relief of both, and makes them "one" in faith. The Gospel of the new dispensation was to be "a light to lighten the Gentiles, and the glory of his people Israel." A full historic statement of the condition of Christianity at the beginning of the first century can hardly impress the reader of the New Testament as being less than a most remarkable confirmation of the theory of Anglo-Israelism. This will appear in part when we remember the tribes to which our Saviour ministered.

During all the changes of administration in Palestine there were many of them who still remained. At the division of the tribes under Rehoboam some "dwelt in the cities of Judah" (2 Chron. 10:17). At the final call of God to them before their captivity, a large number were with Judah and attached to the house of David (2 Chron. 30:25). The feast under Hezekiah had greatly increased that number (2 Chron. 30:11). At the return from Babylon the tribe of Judah "dwelt from Beersheba to the Valley of Hinnom" (Neh. 11:30, 31), which was the south half of the country.

Some portion of the tribe of Levi may have been gathered from the ten tribes "in the cities of the Medes." A few of them were from Casiphia, supposed to have been situated on the shore of the Caspian Sea, where the ten tribes then were (Ezra 8: 17), and these according to the law were settled on their return "among their brethren." In the time of Christ the disposition of the tribes would naturally have been the same as at their return. To this there is one exception. Referring to this period Obadiah (19) says that "Benjamin shall possess Gilead." We have then Israel proper in the cities of the Medes, at the foot of the Caucasus Mountains, and on the shore of the Caspian Sea, the colonies north and south of the Black Sea, and those scattered on the shores of the Mediterranean, together with those already in the British Isles. In Palestine there were the tribes of Benjamin, Levi and Judah. The ministry of Christ was wholly in the north district, except when he visited Jerusalem, the extreme limit on the south.

However, we are not to suppose that the mass of the people ever returned from Assyria to Palestine. "The immense multitude," Josephus says, "remained beyond the Euphrates *till now*," A. D. 96 (Antiq. 11 : 5-2). Northern Palestine as well as Asia Minor was inhabited by returning Hebrews, but on account of their being unable to show their father's house they were excluded from the Temple service (Neh. 7 : 60-2), and hence appropriately called the lost sheep of the house of Israel. These were the outcasts "among the Jews so frequently referred to by our Saviour." "They were sometimes called sinners." This word expressed a technical meaning when used by the leaders of the Jews. It must be they had "lost caste," and were excommunicated or relegated in their worship to the court of the Gentiles, Gentilized. The ten tribes were thus

divorced from the law in the providence of God from the yoke of bondage which neither they nor their fathers were able to bear. Beelzebub, the sun-god of the Phœnicians, had been their ancient idol; Baal was the prince of their worship, hence the prince of devils. The enemies charged Christ with being the leader of these lost tribes which seems to have suggested his title (Matt. 10: 25). When we remember that to be a disciple of Christ was to be "cast out of the synagogue" it becomes highly probable that the greater part of His followers were those who could not show their father's house, hence the multitudes over whom our blessed Lord was moved with compassion were the scattered ones, having no spiritual shepherd (Matt. 9: 36). It was to these "lost ones" to whom He ministered (Matt. 10: 6). Theirs was a small flock in comparison to the whole, but they were to fear not, the kingdom was to be given to them (Luke 12: 32), while the Jews rejected it (Acts 13: 41). Even the first commissioned twelve were sent forth as sheep, *i. e.* Israelite disciples in the midst of wolves, *i. e.* Jews who would fain have devoured the infant church, denoting the fierce opposition the Christian Israelites should receive.

In this light Stephen's sermon at the opening of the Christian dispensation is peculiarly impressive. It is a marvelous defense of the synagogue system which at that time was adopted by the Israelites and Hebrews generally dwelling remotely from Jerusalem, among whom were the disciples Andrew, Peter and Philip, all of Bethsaida, a city near our Saviour's home. Nathanael was "an Israelite indeed," and intimate with them, at least with Philip, and doubtless of the same place. Matthew is called Levi, and may have been of the tribe of that name. He was revenue collector, which was formerly the duty of the priests.

Simon the Canaanite may have been from Cana of Galilee. Judas (Judah) Iscariot was doubtless a Jew, as Karioth was a town in the tribe of Judah.

John's mission was to make ready a people *prepared* for the Lord (Luke 1 : 17). His work, like the purging of his threshing floor, could not refer to Gentiles proper, as they had never been considered *his*, nor were they prepared for the Lord. The college of the Apostles was chosen near Capernaum in the tribe of Zebulun or Issachar, who had escaped from the hand of the King of Assyria (2 Chron. 30 : 6), and were here organized into his church.

The tribe of Benjamin was associated with Judah, of which the great Apostle himself was born. The tribe of Joseph was symbolized by the unicorn (Deut. 33 : 17), and from his horns was Christ heard, though he was snatched from the mouth of the lion (Psa. 22 : 21, 22), and thus Joseph is declared to be of his brethren, the early church (Heb. 2 : 12). Indeed this view of his first disciples is the very fiber of the Gospel system which we touch at so many points. Thus it must be evident that the greater part of the Apostles, and many of the disciples, whose ancestry can now be traced, were of the tribes of Benjamin, Levi, Ephraim, Manasseh, and others of the scattered ones.

MATTHEW'S LOST SHEEP.

The interpretation of any book depends in a great measure upon the known character of the persons addressed. If Matthew wrote to those Israelites who had been divorced from the Law and hence Gentiles, this will explain why certain types or figurative expressions were used in preference to other forms of expression which we would otherwise expect. The internal evidence is generally sufficient to determine the nationality or class of persons addressed.

Dr. Lardner says: "Matthew, having first preached to the Hebrews when he was about to go to other people, delivered to them in their own language the Gospel according to him." It has long been a question of interest as to whether the Book of Matthew was originally written in Greek or some other language. The Hebrew or Aramaic has been suggested. Eusebius and Jerome relate that in the second century the Gospel according to Matthew, written in Hebrew, was found in India, said to have been left by Bartholomew. It is said that he was flayed alive and crucified with head downwards at Albanapolis in Armenia. We do not enter into a discussion of this subject, merely asking the reader of this Gospel to notice how well adapted it was to the well-known condition of Israel in Assyria, and if translated into Greek, probably by himself, it may have been done for the benefit of the western churches. This view gives us a reason for its early introduction, twelve years after the Ascension, there being few if any Gentile churches at that time. Having shown that many of the disciples of our Saviour were of Benjamin, Levi, and others, we are now prepared to consider his teachings as the revelation of God's purpose to Israel.

The Book of Matthew opens with due notice of *two great lines of descent—David and Abraham* (1 : 1). These according to the record were alike in one respect at least, they make God responsible for their development. In one we have the King and in the other the Kingdom. The name of our Saviour "JESUS" was given by the Angel because He should "Save his people from their sins." His people can refer to no other than the chosen people of God, so often spoken of in the Scriptures. Similarly we have the word Emmanuel, God with *us*, referring to Judah, through

whom the salvation more particularly was to come as it was spoken of him (Isa. 7 : 14).

When the fullness of the time was come, God sent forth his Son, made of a woman, born of the tribe of Judah, of the house of David, and in the city of Bethlehem where David was; which was in the southern division of the land, about six miles from its northern border. Here the "wise men" from the east appear, seeking the long-promised Messiah. There are several reasons for believing that these "wise men" must have been representatives from the ten tribes so long settled "in the cities of the Medes." The word *Magi*, "wise men," was in common use in Media and Persia, and represented the philosophers, priests and star-gazers of that period, who might have been descended from the tribe of Levi, the priests in Israel.

The wise men were neither Jews nor Gentiles proper, but directly from the ten tribes of Media. "We being in the east have seen his star" is a correct rendering, and indicates that they were living out of Palestine when the star was first seen. In the ninth verse of the narrative the star appeared in the east though it went before them when they were journeying southward. "Their own country" seems to be very different from the Jewish Palestine. Their manner of worship was by "falling down," a common custom of the Medes as well as other eastern nations. There was no incense or incantation which would suggest their Gentile origin. "Frankincense and myrrh" were articles of commerce as far east as India, and were used in Royal perfume (Esth. 2 : 12). They were "warned by a dream," so common to Israel in the patriarchal times, and not by "omens" by the flight of birds or some mysterious process of nature. The "exceeding great joy" represents the highest thought of glory to Israel, which Gentiles at that

period had not thought of showing; which King Herod, as a son of Esau, would have nipped in the bud. Jerusalem was "troubled" that Israel's glory should be crushed by a Gentile governor, created by the powers at Rome. If the star appeared in the east at the precise time of our Saviour's birth, and as the Law of Moses allowed forty days before the presentation in the Temple, there is sufficient time for the wise men to have made the journey from Media, before their final departure for Egypt. The "two years" of Herod indicate that considerable time had elapsed. The prophecy of Baalam, "there shall come a star out of Jacob," was the common heritage of the Hebrews. It is thus that Star-gazers are led to look upon the true Light of the world as it shone in the face of Jesus Christ. The great philosopher Zoroaster had taught that a "Reformer should come, and the people of the east were looking for him," may we not say, through the half-forgotten knowledge of Moses, "That a prophet shall the Lord your God raise up unto you of your brethren."

On their arrival in Jerusalem they held a conference with the chief priests in regard to "where" he should be born, all of which is natural enough, when we remember that the Magians were priests of the highest order in their own country. How appropriate that these messengers should come from the ten tribes, as it was with them that six, at least, of the twelve Apostles were afterwards to labor, as tradition most fully confirms. Thus it appears, as we conclude, that these wise men were from the half-forgotten tribes in Media, and neither Jews nor Gentiles who were seeking the Governor who should rule His people Israel. Afterwards the Infant was presented with gifts and gold, when he went to Egypt, and thence to Nazareth, near the geographical center of His chosen field of

labor. Being driven from Nazareth, He came and dwelt in Capernaum, on the great thoroughfare from Damascus to Jerusalem, and not far from the commercial center of the northern division. "Out of Egypt have I called my Son," indicates how much God loved Ephraim (Hos. 11 : 1), the representative people for whom according to the flesh Christ came (Rom. 9 : 5). "In Rama was there a voice heard," (2 : 18) was written of the same tribe or people (Jer. 31 : 17-18) who "shall return again to their own border." These were the children of Rachel hence their appropriateness to the class addressed.

John the Baptist was descended from the tribe of Levi, but his early life was spent in the hill country of Judea, "till the time of his showing unto Israel" (Luke 1 : 80). In his ministry he drew a sharp contrast between the "generation of vipers" (the Jews) and the "floor" where "*His wheat*" (Israel) was even then winnowed. This was in the valley of the Jordan. There he gathered his disciples, some of whom afterwards followed Christ.

Our Lord's audience was gathered from the territory of Zebulon and Naphtali (4 : 14), the country so "dark," proverbial as "Galilee of the Gentiles," and that city of which was said, "Can anything good come out of Nazareth?" probably on this very account that the people were returned to the land of their fathers without their proper genealogy being known. There followed him also from Decapolis (Gr. ten cities), no doubt a colony returned from the expeditions of Dan in Greece and Galilee which included the extreme north of Palestine, where the city of Dan once was located. Here there were Grecian temples, the remnants of their idol worship, yet the ancient people came to hear the marvelous "Beatitudes."

The sermon on the Mount is a fit example of our Lord's

ministry. He announced seven distinct "blesseds" as the "hewn-out pillars" of His house, each one of which, both literally and spiritually, bears some allusion to the lapsed condition of the ten tribes. Then turning to the disciples He says, "Ye are the salt of the earth," "Ye are the light of the world." As Benjamin had once been announced as the light of David's house (1 Kings 11 : 36) hereafter they were to extend their light to all the world, and to the whole house of Israel in particular; clearly teaching what Isaiah had taught seven hundred years before, that "Israel shall blossom and bud and fill the face of the world with fruit" (27 : 6). He did not "come to destroy the Law," which was given to all the tribes; and then gives us six quotations; always from Moses, not from Judah's prophets, introducing them with the formula: "Ye have heard that it hath been said by them of old time," and closing by his one instruction to his disciples. His lesson of closet prayer stands in sharp contrast with "going up to Jerusalem to worship." The disciples' prayer, as taught by Him, is a word of comfort, when put into the heart and mouth of a *lost* Israelite. The God Mammon was at that time worshiped in Media, and stands opposed to the living God of Israel. "Consider the lilies" comports beautifully with "Take no thought," for the promise was good; "I will be as the dew unto Israel, he shall grow as the lily and cast forth his roots as Lebanon (Hos. 14 : 5). Why beholdest thou the mote that is in thy brother's eye, *i. e.*, Judah's, and considerest not the beam that is in thine own eye, *i. e.*, the idolatry of Israel. "Ye shall know them by their fruits." It was true of the lost tribes then, and in the way we are pointing out, the Israel of to-day. The story of "the house" reminds one of "the *house* of Israel," which fell by idolatry, because not founded on the Rock, and the *ruin of the house*

was great. The ye, you and thou of this sermon, if spoken to the tribe of Judah, would sound strange enough, even though they were disciples of Jesus Christ.

Our Lord says: "I am not sent but to the lost sheep of the house of Israel," and when the Apostles are sent out, He says, "Go not into the way of the Gentiles, and into any city of the Samaritans enter ye not, but go rather unto the lost sheep of the house of Israel. This clearly defines His purpose — that as the children of the kingdom may be *cast out*, Israel should come from *the east* and from *the west* and be gathered into His fold. Of this class He could say, "Fear not little flock, it is your Father's good pleasure to give you the kingdom."

"By hearing *ye* shall hear and not understand; and seeing, ye shall see and not perceive. . . . *But blessed are your eyes for they see, and your ears for they hear* " (Matt. 13 : 14). The first class of persons were Jews, as appears (Isa. 6 : 9); but the disciples were of Israel.

When Jesus was at the sea-coasts of Tyre and Zidon on the old territory of Israel, He said, "It is not meet to take the children's bread and cast it to dogs (Matt. 15 : 26), or as Mark says, "Let the children first be *filled*" (7 : 27). Gentiles may eat, but not *before Israel*, as they were the divinely appointed means of witnessing to them (Isa. 66 : 19). The woman was quite willing as a Gentile to accept God's appointed way, and would be satisfied with the crumbs from Israel's table, the very best this world affords. It is not enough that *the offer of salvation be made to Israel. They must be completely filled* before Gentiles are fed. There have been later efforts to feed Gentiles without the agency of Israel, and *before* she was supplied, but Rome and her allies have well-nigh lost the Gospel from the earth.

"I will open my mouth in a parable" was originally addressed to Joseph of the ten tribes (Psalms 78 : 2-9), and hence the same method of address would be appropriate for the subjects of the new kingdom (Matt. 13 : 35) about to be established in the Gentilized Israelites.

The tribute money, as Peter affirms, must be paid by "strangers" (Matt. 17 : 26), that is, those who did not belong to the synagogue—"outcasts." "Lest you should offend," shows that the disciples were properly strangers, though as Jesus adds, they are the true children, and hence "free."

The parable of the two sons (Matt. 21 : 28) represents the *first* (Israel), when invited into the vineyard, as saying, "I will not, but afterwards he repented and went." The *second* said, "I go, sir ; and went not." Notice, the first repented and went into the vineyard while the Jews, who claimed great religious privileges were left out. The publicans, "the outcasts," and the harlots, a name applied to Idolatrous Israel (Hos. 2 : 5), believed in the Gospel, and ye (Jews), when ye had seen it, repented not.

Hear another parable : Another vineyard is planted with great care ; many servants are sent, and finally the son, who is slain, for he was the heir. What then will the Lord of the vineyard do, but destroy those husbandmen (Matt. 21 : 33). "Therefore I say unto you, The kingdom of God shall be taken from you (Jews), and given to *a nation* bringing forth the fruits thereof" (43). The word nation being in the singular cannot refer to Gentile nations, but can only refer to the house of Israel. This corresponds with the prophet : "Behold thou shalt call a nation (the Jews) that thou knowest not, and a nation (see R. V.) that knew not thee shall run into thee" (Isa. 55 : 5). Too much anxiety to receive Gentiles has no doubt led the

translators into an error. Benjamin did carry the Gospel over to the whole nation as we elsewhere show.

All agree that the first part of the parable of the unfaithful husbandmen (Matt. 21) refers to the rejection and crucifixion of Christ by the house of Judah, or the Jews; but it is not so clearly seen that the "other husbandmen," or the "nation bringing forth the fruits thereof," must of necessity be the other house of Ephraim-Israel. The tribes of Israel raised up (Isa. 49: 6) and restored under the new covenant, to their witnessing function for Christ (Isa. 43 : 10), as the custodians of the oracles of God, and chief of the Gentile nations. Christ asked the Jews "what the Master of the vineyard would do to those unfaithful husbandmen?" and, on their condemning themselves by their answer, He quotes from the 118th Psalm, where it is written, "The stone which the builders rejected is become the head of the corner," and tells them that the kingdom of God would be taken from them, and "given to a *nation* bringing forth the fruits thereof." Dean Alford says regarding this passage (Matt. 21): "The nation here spoken of is not the Gentiles in general, but *the Church of the truly faithful, the 'holy nation,' 'peculiar people,'* of 1 Peter 2 : 9, see Acts 15 : 14." The italics are his own, and he has come very near to the mark; for anyone ought to be able to see that the "holy nation," "the peculiar people," referred to by Peter, in writing to the Sojourners of the Israelite Dispersion, are not "*a Church*," but must, of necessity, be the dispersed of Israel, members no doubt of all the apostolic churches; and the description that the Apostle gives of them, "which in time past were not a people," cannot refer in this instance to pure Gentile nations, far less to Gentile churches.

This drew out another parable, the marriage of the

king's son, who sent forth his servant *to call* them that *were bidden*. When everything was declared ready they would not come. They made light of it. Go ye therefore into the *highways* (*to the* WANDERERS) and bid them to the marriage, and "the wedding was furnished with guests." But those who refused were "bound hand and foot and taken away" in the destruction of their city and temple A. D. 70. While the parable has a national application, it also has a deep spiritual significance to every lover of the Gospel.

"Then shall the kingdom of heaven be likened unto ten virgins" (Matt. 25:1). Notice *ten*, for they all belonged to the kingdom, not the five as according to common interpretation. The whole ten, the nation of Israel, was to receive the kingdom (Matt. 21:43), and they have received it in the Saxon race through all this Æon or Age. The five foolish virgins represent the un-Christianized elements in that nation. The "fear not" (28:5) is apparently taken from the fear not of Isaiah (43:1), both are referred to Israel, on whom the Spirit was to be poured out.

The first commission to the twelve had been to the *lost sheep of the House of Israel*, and the second was to Christian Hebrews for all people, thus, "*Go ye, therefore*," converted Israelites, and teach all nations (Matt. 28:19), for the world's redemption is promised through *you* (Isa. 49:6). For more than a thousand years possibly they had been singing, "God be merciful unto US, and bless US, and cause thy face to shine upon US *that* thy way may be *known upon earth;* and thy saving health among *all nations*" (Psa. 67:1-2). Or as Paul quotes, "Rejoice ye Gentiles *with* his people" (Rom. 15:10). We would ask in all seriousness, where in all the Bible is the commission to Gentiles, except through the primary agency of the Hebrews? When

these are filled (Mark 7:27), then the loaves are to be distributed to the multitudes, which is absolutely the quickest way possible. We know of no such texts in God's word. There we read that "Israel shall fill the face of the world with fruit" (Isa. 27:6). To Abraham the promise was repeatedly made that in his seed "all the nations," families and kindreds "of the earth should be blessed." (Gen. 12:2-3; 18:18; 22:18, etc.) And Jacob's seed spread abroad to the west was to be the *gate of heaven*, which in this great commission appears, as it has also come to be recognized in the Anglo-Saxons of to-day.

We say the story of the Magi must have referred to an embassy from Media or Parthia, the home of Israel. And Matthew gives us the only history of this wonderful expectancy of the Israelites in exile. The quotations of this evangelist from the Old Testament are referred by their authority to Israelites as we see in contradistinction from Jews, and many of them, as in the sermon on the Mount, are taken from Scriptures written before Jewish distinctions appear. To this general remark there may be exceptions. The word Emmanuel, "God with us," was at first applied to the Royal House of Judah. Or, if the Prophet Isaiah was of Israel proper, then the "us" could be extended to all Israel, including all Jews, though they were not of David's house, which is probably the intent. The word "Raca" is derived from Chaldee, and the God "Mammon" was at that time worshiped in the east, and being used frequently in the Chaldean and Syrian languages were well adapted to the learning of Israel in Assyria. The expression "Son of David" occurs in this Gospel eight times, and Jerusalem is called "the holy city" "the holy place," thus recognizing the promise of Messiah to Israel, and

the ancient worship in Jerusalem. "Heavenly Father," "Father in Heaven," point to the orphanage of Israel. Some of the parables, as "the son that afterwards repented and went," the vineyard that was given to the *other* "nation" (Matt. 21), were for the ten tribes.

The marriage supper, when the "called" Jews did not come, the guests were supplied from the "highways," for Israel even then was on its westward march, was specially designed for Israel. The eight "woes" (Matt. 23), mentioned only by this evangelist, would naturally awaken a contrast with Israel. The long and circumstantial account given of the destruction of Jerusalem, the then persecuting power, was well calculated to allay the fears of Christian Israel.

When the reader has fully considered each of these facts we have no doubt but the Book of Matthew may be fairly set down as written for the benefit of the whole family of Jacob, but especially to the "lost" sheep who were then being gathered into the Gospel fold, and it was afterwards translated into Greek for the instruction of the western churches (Hos. 11 : 8-12).

MARK'S DEMONIAC ISRAEL.

The Gospel of Mark was probably written by "John, whose surname was Mark," the son of a certain woman named Mary who lived at Jerusalem (Acts 12 : 12). It was to Mary's house as to a familiar haunt that Peter came after his deliverance from prison, and there found "many gathered together praying," and probably John Mark was converted by Peter while meeting him in his mother's house, for he speaks of "Marcus my son" (1 Peter 5 : 13). Mark seems to have labored for some time with the Apostle Paul as a "minister" on his first journey through Asia

Minor and at Rome, but after the "sharp contention" (Acts 15 : 39) he probably went over to the Petrine party in Palestine and Babylon. The relation of Mark to Peter is of great importance.

That this Gospel was written to persons or churches uninformed in regard to Palestine is evident from the book itself, as explanations are given which a resident would be expected to know: thus Jordan is a "river" (1 : 5); the Pharisees used to fast (2 : 18); and except "they wash their hands oft they eat not" (7 : 3); "the time of figs was not yet," *i. e.*, at the season of the Passover (11 : 13); the Sadducees held that there was "no resurrection" (12 : 18); the Mount of Olives is "over against the Temple" (13 : 3); at the Passover men "eat unleavened bread" (14 : 1). Ancient writers with one consent make this evangelist the "interpreter" of the Apostle Peter. There are peculiarities which are best explained by the supposition that he in some way superintended its composition. Touches are introduced which could only be noted by a vigilant eye-witness. Thus the humble origin of Peter is given (1 : 16) and his connection with the Capernaum group of Apostles (1 : 29). Levi is "the son of Alphæus" (2 : 14), Peter is "called Simon" (3 : 16), Boanerges is the name of two others (3 : 17), the disciples are numerous (3 : 32), the word "carpenter" is applied to our Lord (6 : 3), the "Syrophenician" woman's prayer is answered while the children are being filled (7 : 27), he names Bartimeus (10 : 46), the Lord would not allow vessels carried through the Temple (11 : 16), and that Simon of Cyrene was the father of Alexander and Rufus (15 : 21) which last disciple became a noted laborer in Britain according to tradition. The knowledge of these facts in the absence of other traditions is naturally referred to Peter's instruction.

Now as he labored for "dispersed" Israel, it becomes highly probable that it was written for the instruction of the Hebrew converts, and perhaps those living in Asia Minor, possibly those of the east, at Edessa or Babylon, where Mark certainly was for a time (1 Peter 5 : 13). This view comports favorably with what we are here claiming, that the early disciples both by preaching and writing were seeking the lost sheep of Israel according to their Lord's commission.

The case of the demoniac is an apt illustration of Israel lost, whose dwelling was among the tombs, while the latter was "in the valley of dry bones" (Ezek. 37 : 11).

The account is recorded (Mark 5 : 1-20) of the Lord's cure of this demoniac, in whom there had been the legion of devils. The Lord, who never seemed in other cases to know how to refuse the petitions of those who prayed to Him, and who was actually about to leave those who besought Him to depart, refused the request of His petitioner! Jesus sent him away! In doing so, however, He made him His apostle! "Return," He commanded him, "return to thine own house, and show how great things God hath done unto thee." The man obeyed, and began to publish, not in his own house only, but throughout the whole city, how great things Jesus—not God—had done unto him. Here he obeyed the word of the Lord and honored Him as God. The story seems to us to contain some points of resemblance to Israel's (the ten tribes') circumstances as revealed to us in the Scriptures. The Lord Jesus, the sinner's Friend, and Israel's great Deliverer, came to His own, to the people of His choice—the Jews—but His own received Him not. Among them were men of Galilee, then outcasts as to the mass of the ten tribes, straying far from God, possessed by a legion of devils, idol-

aters, useless to the world, and enemies of God. To them came the Lord Jesus Christ. "He was inquired of by them that asked not for Him; He was found of them that sought Him not. He said, Behold Me, behold Me, to a nation not called by His name" (Isa. 65: 1, R. V.). He redeemed them, and cast out of them legions of devils; till civilized and Christianized, they at last sat at His feet, clothed with His righteousness, and in their right mind. But did the Lord let His now recovered and restored people rest to enjoy their recovered spiritual health and their temporal advantages? Not at all! He "formed, made, and created them, for Himself, that they might show forth His praise" (Isa. 43: 21, R. V.). He gave them a commission, and sent them, as His apostles, to all nations, families, and kindreds of the world, that He might bless them, and that they might tell the nations what God, the Lord Jehovah-Jesus, had done for them, having had compassion on them, Christ was set for the fall (referring to the Jews), and rising again of many in Israel. We can now see, looking back over the historic record, how it should have taken away all spiritual pride, for God had concluded all in unbelief, that He might have mercy upon all. For the same Lord is rich unto all that call upon Him. This view of the case stimulates to faith, develops the promise of the Spirit upon Israel, furnishes a ground of hope to the modern Jew, "till the time of restitution," and at the same time, the whole Gentile world will have come by this divine providence to believe that God is no respecter of persons; but in every nation, he that feareth God, and worketh righteousness is accepted of Him. While God has helped Israel in remembrance of His mercy, He has at the same time laid the foundation for the redemption of the whole

world to Christ. The magnificence of the plan is truly startling as it is refreshing.

A careful observation of the tribal relation of those addressed by Christ and his Apostles, shows us at once how "the remnant" of Israel could receive the promise of the Spirit, and how God's servants shall eat; but ye (Jews) shall be hungry, and his servants shall drink; but ye shall be thirsty (Isaiah 65:13). In short, this enmity of the Jews, and the restoration of Israel, at once harmonizes and fulfills the old prophecies, "He hath blinded their eyes," the prophet said when he saw His (Christ's) glory, and spoke of Him (John 12:41). The glory of the Christian system is greatly advanced when we fully grasp the thought that even while the Jews were rejected on account of unbelief, the ten tribes were called. No wonder the Apostle could say, "O the depth of the riches, both of the wisdom and knowledge of God; how unsearchable are His judgments, and His ways past finding out." The great and precious promises of the Old Testament blend with the spiritual history of the New. The Israel supposed to be lost are restored. This view vindicates the Divine Government, and teaches a great spiritual lesson—that those exalted to heaven may be brought down to hell; and that those that men refuse, God is willing to accept and restore. The Jews require a sign and the Greeks seek after wisdom, but additional light brings with it added responsibility.

LUKE'S PRODIGAL SON.

Luke alludes in various ways to Israel of the ten tribes, and in perfect keeping with the theory of Anglo-Israel. Under the preaching of John the Baptist, sent to this people as we have seen, "Many of the children of Israel, shall he turn to the Lord their God" (Luke 1:16). We are hardly

inclined to believe that Jews are intended in this text. Indeed they were called enemies to the Gospel so often we do not see how it could be true of them, even in a general way. This angelic messenger further adds, "to make ready a people prepared for the Lord." It seems if this refers to Jews, that they were prepared and ready, and yet, when the Messiah came they were not willing to receive Him. But if it refers to the tribe of Benjamin and others, it is all clear; as the Gospel developed in them. "To turn the hearts of the fathers to the children," was prophetically announced to Israel (Mal. 4 : 6), not of the Jews.

The song of Mary is now fulfilled. The Jews are "scattered," the mighty are put down from their seats of honor. The Israelites are "exalted" from low degree, the hungry are filled with good things, and the rich Jewish Pharisees are sent empty away. God is now helping His servant, Israel, the Saxon, in remembrance of his mercy; as he spake to our fathers, to Abraham, and to his seed forever (1 : 55). If those of "low degree" and the "hungry" refer to Gentiles, it is difficult to see how Israel has been helped, either temporally, or spiritually for two thousand years.

The fond hope of Zacharias, which he spake, when "full of the Holy Ghost," is now come to the Anglo-Saxons. God's "visit" and God's redemption has come to us, as to no other people on the face of the earth. "That we should be saved," temporally and spiritually, "from our enemies, and from the hand of all that hate us; to serve Him without fear, in holiness and righteousness." According to this prediction, these blessings were to come to Israel, and now are claimed by all Saxon people. "And the angel said unto them (the shepherds), Be not afraid, for behold, I bring you good tidings of great joy, which shall be to all

the people" (Luke 2 : 8). In the authorized version the article "the," the last word but one, is omitted, making the promise to "all people." From which it is concluded that the message was for the whole world. It was spoken to the few Israelite shepherds who were present, and all the people, meant the people of Israel. Then suddenly a multitude of the heavenly host joined the angel, and they sang, not as the authorized version has it, but "Glory to God in the highest, and on earth peace among men in whom He is well pleased." Or, in fact, among His chosen people Israel, the particular people He chose for Himself to work out His will.

Just and devout Simeon in the same spirit was looking "for the consolation of Israel." "Then took he him up in his arms and blessed God" (25), that he was to be *a* light to the Gentiles, and *the* glory of his people Israel. That while he was "set for the fall" of the Jewish nation, he was "for the rising again of many in Israel." And Anna, a prophetess of the tribe of Asher, one of the ten tribes, "coming in that instant, gave thanks likewise unto the Lord." Thus while the Jews were "enemies," for our sakes, those supposed to be lost, appear as the devout worshipers, even in the temple at Jerusalem.

It was in the synagogue at Nazareth that Jesus quoted from Isaiah (61 : 1) and then said, "this day is this scripture fulfilled in your ears" (Luke 4 : 21). There is no doubt but this passage was written of the ten tribes, and hence appropriate to his hearers. Zarepath belonged to the northern kingdom, and Elisha was a prophet of that region.

Jonah was a "sign" to the Ninevites, so was the son of man to this generation (Luke 11 : 30), to the Jews. But Jonah, it will be remembered, started on his "sea voyage" to follow the track of Israel. He *disappears* for a season

and returns to preach to the Gentiles. After Christ had disappeared "three days" He comes forth from the grave for Gentilized Hebrews, and when He reappears at the Second Advent, we look for the Gentile Age to begin.

As Jesus sat at meat some one at the table said, "Blessed is he that shall eat bread in the kingdom of God." (14 : 15). Our Lord seized the occasion and taught the assemblage by a parable addressed clearly to the Jews, as a nation, and to them alone. He spoke of a certain man who made a great supper, and "bade many." Not all were bidden. This was not the universal invitation of the Gospel confided to Israel, as distinguished from Judah (Matt. 28 : 19, 20). It was a special bidding to the Jews, from whom the Lord "sprung," to accept His redemption. "He came to his own : but they that were his own received him not" (John 1 : 11, R. V.). "Come," He said to them at supper time, speaking to them by His Benjamite disciples and apostles, "Come, for all things are now ready." The Jews, however, refused Him. "Not this man," they said, "but Barabbas!" Crucify Him! "His blood be upon us and our children" (Matt. 27 : 16-25). The Jews simply ignored Him. They all at first with one consent began to make excuse, and worldly excuses, too! One had bought a field, and could not attend just then to Christ, as he must go and see his field. Another had purchased five yoke of oxen, and had to go and prove them. Another had married a wife, and of course he could not be expected to listen to the claims of Christ and His Gospel at such a moment! No wonder the Lord was angry with Judah for such an ungrateful repulse! He at once turned from the Jews, who proved themselves unworthy of His blessings, and stretched out His hands of love and mercy to the other, the lost house of Israel—the "poor," the "maimed," the

"halt," and "blind" ones; names applied to them exclusively. But even so the supper table was not full. Yet there was room! What was the result? The Lord declared His resolve to invite also the Gentilized-Israelites to partake of the Gospel supper instead of Judah, who refused the honor. "Go out into the highways and the hedges and compel them to come in, that My house may be filled." And the passage closes with the awful denunciation of the sin of the Jews. "For I say unto you, that none of those men which were bidden shall taste of My supper." Not a crumb, not a morsel of the supper shall be theirs. No Gospel comforts shall be theirs. No evangelical blessings shall they nationally inherit! And yet our clerics will still declare that the Jews are the heirs of all the scriptural promises to "Israel," and that they have reserved for them the high honor and privilege of being God's evangelist to the entire outside world. This state of things will continue until our Lord's second coming, when they shall say, "Blessed is he that cometh in the name of the Lord," until which time they shall not see Him (Matt. 23:39) for this was the close of his last public address to them.

"Salt is good; but if the salt have lost his savor, wherewith shall it be seasoned" (Luke 14: 34). This exactly represents both Houses once fragrant before God. But then, one of them had been "cast out" of their land into Assyria and the other was soon to be "trodden under foot of men" as offensive to God. Gentiles were never supposed to be the salt of the earth, and their offerings up to this time were unsavory before God. But Israel had lost this saltnes, and "wherewith" shall it be restored, seasoned? Only by the Gospel, which is verified in the Saxon race of to-day.

Our Saviour was sent to the *lost* sheep and afterward said

to His disciples that "it is your Father's good pleasure to give you the kingdom." Then there was the *lost one* of the "ninety and nine," the *lost* piece of money and that prince of history, the *lost son* (15).

The prodigal son should be regarded more in the light of historical events. Dr. Clark thinks it may represent Gentiles and Jews; but a little attention to the character of the sons will show that they exactly correspond with the history of the two houses. The younger son in the parable represents Israel, the elder, Judah. Ephraim was one generation *younger* than Judah, and as he with Manasseh constituted the greater part of Israel, and especially because the tribe of Ephraim is frequently called the house of Israel, it was appropriate to represent them as being younger than the Jews.

The younger son, or Israel, is said to have received certain goods (Hos. 2 : 5), and the prophet charges that they did not use them as under the eye of the Father, *i. e.*, in Baal worship, before they went into Media. The son loved "the goods" more than the father himself—this was his mistake, his sin, and this was the great crime of the ten tribes. The Father *divided to them*—to Israel was given the largest and best part of Palestine, and to Judah was given the house of David—the tribe of Levi, and also the homestead, the Temple of Jerusalem where the Father dwelt. *Not many days after*—It was comparatively a short time after the division of the tribes before the son takes his departure as in our colonization in the British Isles and the *far country*, Assyria, nearly five hundred miles from Palestine, the center of Bible history. The Gospel trumpet should be blown and the outcasts should come from the land of Assyria—the ten tribes of Israel, the very class of persons represented in this parable (Isaiah 27 : 13). There

he *wasted his substance*—all the Messianic hopes and privileges (Eze. 37 : 11). *A mighty famine*—foretold by the prophet—(Amos 8 : 11) "not a famine of bread, but of hearing the word of the Lord," for they were left wholly to tradition, while the Jews had the written word. In our Saviour's time they *began* to be in want, and the Saxon race had been and then were literally wandering from sea to sea to satisfy their thirst. That this son should *feed swine* was natural, as it would support the heathen sacrifices on account of which Israel had been carried away. And it seems the *citizen* to whom he attached himself was in the same business of supporting Gentile worship, by raising swine, which may refer to the old Phœnicians. *No man gave unto him.* The Gentiles were not supporting Israel—the "husks" were all they could expect, and they were in a perishing condition.

That Israel was to *come to himself* under the Gospel service, no reader of the Prophets can doubt. That he was thus restored to God's household, is in the line of history, as we shall see. Israel had *sinned against heaven, even unto heaven*, exceedingly. On account of their idolatry, God had hid His face from them—"to see what their end would be" (Deut. 32 : 20), until they were no more *worthy of sonship*, which they had once been proud to claim. While they were gone into Assyria, God had employed other servants,—*many hired servants*, not sons—to continue the work of redemption. Israel should come to the Gospel with confession and weeping—(Jer. 31 : 9). The prodigal first *resolved, then spoke* of his sin; but the father interrupts him before he had told the *place* he would accept —(Isaiah 65 : 24). Being a servant in the Gospel he became a son, and though the younger, yet a birthright heir to the father, as had been frequently granted, though con-

trary to the law—(Deut. 21 : 17). The *fatted calf* was the symbol of their ancient worship (Hos. 8 : 5), which reappears in the feast as a token of love and fellowship. Israel, though lost from the family, without hope, yet under the appliances of the Gospel, was to be found, and by the Spirit reinstated. This has eventually occurred in the Saxon race. During a period of two thousand years the Spirit has followed us with the most persistent efforts, and with the grandest results from our "cradle" in the East to our settlement in the West. But in the Gospel dispensation they should *begin* to be merry ; the end of that merriment will be, we trust, long deferred. So much for the returning prodigal. Since the days of Martin Luther, this narrative has been applied to us as a people, with special emphasis ; and justly, as we think, though it may be confessed unwittingly on our part. Nevertheless, we accept it as a part of the blindness that should happen to Israel in its personal and prophetical character.

From the case of "Dives" and Lazarus, it is evident that a man though he may be a son of Abraham in direct lineage ; yet in this there is no security against punishment after death. That Dives was a son of the Patriarch appears from his calling him "Father Abraham" (Luke 16 : 24), but Abraham said, "Son, remember" (25). Then he said, "I pray thee therefore Father" — "Nay, Father Abraham" (30), thus showing that there are no saving privileges granted to the dead on account of natural birth. The Prophets are here classed with Moses as of equal authority. The five brethren are literal sons of Abraham's race, and were left on earth for discipline, and in some respects their condition may compare with that of the foolish virgins. Between Judah *lost* and Israel *saved* there will be "a great gulf fixed."

The one leprous man healed, "that returned to give glory to God," was a Samaritan (probably an Israelite), who had found his way back to "the Father-land," and like the woman of Samaria was a direct descendant of "our Father Jacob" (Luke 17 : 16). The two men that went up into the Temple to pray, the one probably a Jewish Pharisee, the other a Gentilized Israelite, who stood "afar off," *i. e.*, in the court of the Gentiles (where they were permitted to enter). Nevertheless he was justified rather than the other, as many of Israel have been for the last two thousand years (18 : 13).

The case of Zaccheus is interesting and suggestive from many points of observation (Luke 19). The train of thought which led our blessed Lord to give this teaching in the form of the parable of the pounds, at this particular time, *i. e.*, while partaking of Zaccheus' hospitality, is indicated in the record. "As they heard" the statement about His host, He spoke this parable because His disciples thought that the kingdom of God would immediately appear, which they fancied He was then going up to Jerusalem to establish. The form that the parable took was caused by the line of thought which the Zaccheus incident has produced. The connection is not immediately apparent, and it has not been noted by commentators, yet it seems to be sufficiently plain.

Zaccheus was spoken of as a "sinner." "He *also* is a son of Abraham," implied not that he was a Jew, but that although outside the Mosaic covenant, yet he was beloved for Abraham's sake. He was *lost* and it was Christ's mission to seek, and find and save him, and all such as he was; for ten-twelfths of the sons of Abraham in the line of Isaac and Jacob were in the same position. They were "the lost sheep of the house of Israel" to whom He said at an-

other time that He was sent (see Matt. 15:24), and without whom the kingdom of God could not "appear." The possibility of that which his followers immediately expected was caused by the existence of a state of things which was illustrated by Zaccheus' position, and thus naturally and necessarily came in the teaching about the *ten* servants who were to "occupy," during the time between the nobleman's departure and his return.

This is a far more satisfactory explanation of the number mentioned than that of writers who say "that ten meant any indefinite number." Furthermore, the citizens ("He came unto his own and his own received him not,") hated Him, and are represented as being in rebellion against Him during all the time that the ten servants used the pounds; for He returns and reckons with the servants, before He passes sentence upon His enemies. Thus, in this parable our Lord's divine foreknowledge, and also His intimate acquaintance with Holy Scripture, caused Him to foretell what has actually taken place. The kingdom of God has not appeared at Jerusalem. He has been absent on the long journey. The Jews will not have Him for their king. The Ten-tribed Lost House has become His servants; it has received the heritage of Israel when obedient. It and its individual members "occupy" during the intermediate period, and are "trading" with the deposit of empire and wealth and opportunity. Zaccheus-like they have nationally repented and endeavored to do justly, love mercy, and walk humbly with their God. Amongst them there are those who forget that they will have to render an account, and that they may suffer loss; *cui bono* is their motto. Amongst them there are others who are being made meet for future rule when that kingdom comes. He will return; and herein lies the point of the personal and

individual application, for each shall give account of himself, and the identification of Ephraim-Israel at this time is a sure indication that the servants are about to be reckoned with, and that therefore the Lord is soon to return.

The Passover, which was established throughout your (Israel's) generation forever (Ex. 12:17), here (Luke 22:15, 18) said to continue to the coming of the kingdom, is still observed by the Jews, while the Lord's Supper that shows forth the Lord's "death till he come," will be held by the ten tribes till the kingdom of the returning Lord appears. Thus there is a distinct recognition of both ordinances and their continuance in different tribes, though they end in the same event, viz., the coming kingdom.

Luke, in the true spirit of the lost people, says, "We trusted that it had been he which should have redeemed Israel," and closes the Great Commission with the fact of the disciples being *witnesses*, the very work of the ten tribes so long foretold (Isa. 43:10). Behold I send the promise of my Father upon you, was long before made to the "remnant" of the ten tribes (Joel 2:32) and to the whole house of Israel (Isa. 44:3), scattered as they were among all nations. Thus we conclude that the Gospel of Luke was written for Israel in its primary sense, although as a preparation for all Gentile believers, it comes to the ten tribes first and through them to the whole world. The Divine plan of reaching the world through the agency of Israel is most fully vindicated in Luke and by Paul, under whose influence this Gospel seems to have been written. We say Gentile believers because they are generally so considered, but evidently they were simply Gentilized Hebrews who had been divorced of God from the Law and were now being brought back to God in the Second covenant by Christ (Jer. 31:31),

"For more are the children of the desolate than the children of the married wife, saith the Lord" (Isa. 54 : 1).

JOHN, TO THE OTHER FOLD.

According to many learned men, John's Gospel was written as a reply to the doctrines of the Gnostics—a sect which arose in Media among the Magi, and may have been brought into Palestine by Simon Magus who appeared in Samaria in the times of the Apostles (Acts 8 : 9). They supposed that the Supreme Being had all things and all beings included in a certain seminal manner in Himself; and that out of Him they are produced. From God or *Bythos* the infinite *Abyss* they derived a multitude of subaltern governors, whom they divided into several classes, among which we may distinguish the following *nine:* Father, Grace, First-begotten, Truth, Word, Light, Life, Man, Church, all these merging in what they termed the *Fullness* or the complete round of being and blessing. In John's writings these words are rescued from their Gnostic meaning as it would seem (*See Dr. Clark*). The Gnostics, like the philosophical sects that sprung from Zoroaster, were originally from the country where Israel was banished, and somewhat correspond to the Pharisees and Sadducees among the Jews. The half forgotten knowledge of the books of Moses still retained by Israel in exile may be clearly seen. Thus, in the account of the Creation we have the *Father* as God, his *Grace* or favor in His works, the *Truth* uttered to Adam, the *Word* (voice) in the garden (Gen. 3:8), the *Light* created, the *Life* of animal and plant, the *Man* formed, and his family as a type of the *Church.* The *First-Begotten* is the Great Revealer, predicted to come by Zoroaster, and in Genesis is possibly included in the "us" who made man. By "traditions" and "vain philosophy after the command-

ments and doctrines of men," the lost Israel had been seeking the true light that lighteth every man that cometh into the world, but in great "dimness" (Isa. 9 : 1-2).

The Magian system of philosophy was greatly developed soon after the exile of the ten tribes in Media, or between six and seven hundred years before Christ. The great reformer Zoroaster taught the unity of God, but that the government of the world was by good and evil deities whose names respectively are Oromasdes and Arimanius and represented by *light* and *darkness*. In this system the Lord of the universe is light, but because there was an eternal Light, there was also an eternal possibility of the absence of Light. Light and Darkness, therefore, were the elemental principles of the universe, not equal principles, but one the negative of the other. The sun and stars could shine away the darkness, and hence the worship of these emblems of God. "Fire worship," peculiar to Baal, was not unlike in theory. It is not difficult to understand how this system of the Magians grew out of the half traditionary knowledge of the first few verses of Genesis. The ten tribes must have retained some knowledge of the several books of Moses, and Zoroaster himself might have been a Levitical priest. In this philosophy, God had set the "Light to rule the Night," and in all human affairs the Light and Darkness seemed to govern alternately. But we are informed that the true God was creator of Oromasdes and Arimanius (Isa. 45: 7), the Light and Darkness, and hence the Prophet condemns the system of Zoroaster. There was a shadow of truth in it however.

Among other doctrines he taught that God would raise up a Great Reformer, similar to himself, a revealer and teacher of righteousness (*See Smith, U. D.*). This should be accomplished in due time. We have dwelt somewhat at

length on this Eastern philosophy that the reader may judge to whom this Gospel and the Epistles were written. It, like Matthew, opens with the royal figure—Light—an emblem of Christ; his doctrine, and all true disciples; but especially of the great Teacher Himself. "He was the true Light." The first effect in the old creation had been "light."

According to this system, and the prevailing general belief, at this time, that such a Teacher and miracle worker should arise in Judea, John uses the word light in order to catch, and fasten on the minds of the Israelites among whom this doctrine was prevalent, the fact that Jesus was that light for which they had been so long looking. When Jesus assumed the role of a Teacher, therefore, and proved his right to it by his revelation of God, the people were wont to receive him. It should be borne in mind, that many of the inhabitants of Galilee to whom Christ ministered were descendants of ancient Israel, who in the last centuries had found their way back to the land of their fathers, and with this traditionary knowledge, and the fact that they were outcasts among the Jews, were more ready to receive the teachings of Christ and the apostles.

The careful reader of John's Gospel will, at once, see how it was, that five disciples are called and follow Christ, simply recognizing in him a Teacher sent from God (1 : 40-45). The testimony of John the Baptist, as a "man" sent from God, was amply sufficient without a miracle, on account of this traditional belief derived from the East. Our Saviour was not requested to perform miracles until he went up to Jerusalem, "where the Jews require a sign" (2 : 18), and many believed in his name, "when they saw the miracles which he did."

It was in Ænon on the west side of the Jordan where Jesus said—"He whom God hath sent speaketh the words

of God" (3 : 34), without a miracle being recorded of him. In the conversation at the well of Sychar, Christ appears as a prophet, a Divine Revealer, or as the woman says—"He will tell us all things." The reader will mark that this woman was a true Israelite, though "lost" from the temple service at Jerusalem. She claimed Jacob as her ancestor, without a word or intimation of her mistake. She was a resident of Samaria, where her fathers had "worshipped," seven hundred years before; she did not even assume that they were worshiping there now. That the transplanted heathen were there, our Saviour does seem to imply (4 : 22). This woman together with the many who believed, were doubtless from the ten tribes who had wandered back to Palestine, and this woman was one of the lost sheep, to whom Christ was sent. They were certainly not Gentiles as they had not at this time been called, and were not for about twelve years after this event. The woman believed on testimony only and "many more believed because of his own word," saying—"we have heard him ourselves." Thus we arrive at this general fact, which appears among all emigrants from the East, where the ten tribes were, that when Christ came he would tell them "all things," he the Revealer, the Ormasdes, the Light of which they had heard so much in the philosophy of Persia and Media. How timely, how providentially the way had been prepared for all who had returned to their native land, that they should early accept of Christ and his Gospel. Hence it was that *the Galileans received him* and all northern Palestine was open to his labors (4 : 45).

From the above showing, is it any wonder that the city of Samaria was the first to receive the word (Acts 8: 5), or that Simon Magus, who was of the sect of the Magi, from Media, and of this same school of philosophy, should an-

nounce himself as some great one, before whom the people of Samaria should "all give heed, from the least to the greatest," believing at once that "this man is the great power of God" (Acts 8 : 10). Is it a wonder, in view of the approaching harvest, that the Son of God should refuse to eat, saying, "I have meat to eat," and should turn to the bewildered disciples, as he saw the anxious crowds coming over the hills of Samaria and say, "say not ye there are yet four months and then cometh harvest." To the near-sighted disciples it may seem strange; but to him who had planned the harvest, and could vividly see that not a few should be gathered but the multitudes, then what visions of holy inspiration must have filled and thrilled his soul. The whole Saxon race which has swept down from the Caucasian Mountains and from Armenia, where Israel once was into the rich valleys of central Europe and westward to the Islands, has borne this same gospel of good-will and civilization till the present time. Was it this startling vision that caused the Son of God to forget to eat?

John refers in various ways to the existence and condition of the ten tribes. "The hour is coming and now is, when the dead shall hear the voice of the Son of God, and they that hear shall live" (5: 25). This evidently refers to the vision of "dry bones" of the prophet (Ezek. 37: 1-10). "These bones are the whole house of Israel," who said, "Our bones are dried and our hope is *lost;* we are cut off from our parts." The spirit breathed on them (9) and (10) there arises an exceeding great army. While this is said to be done in the gospel dispensation as we understand it, there will be a future day, "in which all that are in the graves shall hear his voice and come forth," at the general resurrection" (5: 28). "Then said the Jews among themselves, whither will he go, that we shall not find him,

will he go unto the dispersed among the Gentiles and teach the Gentiles" (7: 35)? That this people, the Hellenists (Greeks), are here referred to is significant, as we have seen that the Hebrews there became Gentilized. The word *dispersed* is applied to the house of Israel (Ez. 36: 19), at least it must have been some class which the Jews regarded as Gentiles, which would hardly have been the scattered ones of their own tribe. Nor could this language apply to Gentiles proper, since it would be difficult to understand in what sense they could be dispersed. Five hundred years before this, the Jews had said to Israel, "Get you far from the Lord; unto us is this land given in possession" (Ez. 11: 15), though they were their brethren and kindred. And now that our Lord should think of going over to the ten tribes to preach the gospel to them was too repulsive to be endured, and was at once regarded with severest scorn. Though the Jews were evidently mistaken in our Lord's language, yet, in the progress of the gospel, the very work they feared, as we take it, has been accomplished in the history of the apostles and their successors. The ten tribes, for a period of nearly two thousand years, have been receiving the "teachings" of Jesus Christ.

"The very act" of which the woman was guilty is a view of Israel under the first covenant written in the sand, and then again our Saviour stooped down and wrote the new covenant of pardon to "those who go and sin no more." This sin was a type of the idolatry of Israel (Hos. 4: 15). Jesus said, "As I said unto the Jews, so now I say to *you*," (13: 33), very properly, since you are Israel not Jews, the distinction is made. "For Judgment I am come into this world, that they which see not might see, and that they which see might be made blind" (9: 39). This language was addressed to the Jews, and from other Scriptures we

may easily infer that they were the blind ones. They thought they saw, and were blinded in self-righteousness, and in their prospects of a national deliverer. But the tribe of Benjamin, one of the ten, was even then seeing the light of the Gospel, and all the tribes were very soon to receive it, for the darkness is past and the true light now shineth. The Jews are still in the darkness, while the Saxon-Israelites are coming more under the concentric rays of divine truth (Isa. 42 : 18).

To these same Jews he says, "And other sheep I have which are not of this fold," (10 : 16). From which it appears that our Saviour then had a certain fold of sheep which did not belong to this Jewish fold, and that the Gospel should unite them into one, a prophecy about to be fulfilled, when the Lord shall "turn away ungodliness from Jacob," and the sheep scattered by the wolf, be gathered, whether Jews or Israelites. The Gentiles were then never considered his people, and the class he refers to were already his, and hence this language could only apply to the two branches of Jacob's family, who alone were his chosen people.

The speech of Caiaphas before the council affirms that Jesus should die for the Jewish Nation "and not for *that nation only*, but that also he should gather together in one the children of God that were scattered abroad" (11 : 52). Notice they were then scattered, and then were children of God, as Israel had often been called. (Jer. 31 : 9.) This appellation could not, at that time, apply to Gentiles, but Israel only, who were scattered by the Assyrian captivity. At this Christ withdrew to Ephraim, a city belonging to the northern kingdom probably (2 Chron. 13 : 19).

One other very interesting case is given in those Greeks, "that came up to worship at the feast" (12 : 20). In the

Syrian version of the Scriptures, they are called Armenians, that is men from Armenia, a country northeast of Palestine. That they were of the lost sheep of the house of Israel, may be also inferred by their applying to the Bethsaida group of apostles. It is possible that they were proselytes, but more probable that they were Israelites, who spake the Greek language, and who had come to the feast to worship. The "Infant" had been worshipped by the Magi from the East, and now this same class had come to hear of his death and to return with a message for the lost tribes. Lazarus, "a corn of wheat," restored from the loathsomeness of death, a fitting type of Israel in the valley of dry bones, had been raised up to *bear much fruit.* The Redeemer's life seemed to go out in the darkness of the grave, that it might reappear, like Israel's, in a restored life, a real honor to the Father. In this view, we touch both the beginning and the close of our Saviour's earthly mission, the Infant life, and his illuminated cross, his "fall" to the grave, and the much fruit. Could any parting words of His public ministry be more intense and sublime, when we consider the persons addressed as the representatives of the ten tribes, the people to whom the Gospel should soon come by the ministry of the apostles, one-half of which were to go to the East, to Parthia and Media.

"The vine" (15 : 1) usually refers to Israel, not to the Jews; thus, "The vineyard of the Lord of Hosts is the house of Israel and the men of Judah his pleasant plant" (Isa. 5 : 7). In the Psalms (80) this vineyard is applied by name to three of the ten tribes. Some branches were "in me," Christ says, in the line of the promise in Him, yet they did not bear fruit (15 : 2) because only Israelites by *natural birth.* They had become "the degenerate plant of a strange vine" (Jer. 2 : 21).

With these considerations before us, the reader of John's Gospel will have little trouble in deciding to whom the evangelist wrote. With him, Christ is the Great Revealer, the Word, the Only-begotten. Grace and truth came by Jesus Christ. He is also the Way, the Truth and the Life. To wrest the false philosophy of the Gnostics from the truth of the Gospel was the main purpose of this epistle. To set the truth free was to instruct them in "the abounding Life."

In the Latin version, the first Epistle was formerly called, "*The Epistle of St. John to the Parthians*," and this title was adopted by some of the ancient Fathers, and in modern times has been defended by Grotius. (*See Dr. Clark.*) This title is sufficiently explicit, and all that we claim for this Gospel and these Epistles of John is that in the first instance he wrote for the benefit of the ten tribes in old Assyria, which in New Testament times was the country of Parthia. "That they were all written to warn the Christians who were in danger of being infected with Zoroastrian principles, is very probable." The first and second Epistles of John treat of the "Word of Life," which was with the Father, of God who is Light in whom is no darkness at all, and that "no lie is of the Truth." Indeed this Epistle is little else than developing the true doctrine out of the *nine* words of Parthian philosophy given above. "The elect lady and her children," doubtless refers to Israel, who knew the *truth* and walked in it, and who had fellowship with the Father and "the Lord Jesus Christ, the Son of the Father, in truth and love." "The children of the elect *sister*," refers to the Jews who sent their greeting to all Israelites *indeed*. In style and subject-matter of this Epistle the correspondence is perfect between it and the first, and also the Gospel by the same author, and to-

gether constitute a complete refutation of the dogmas of the Gnostics. (John 2 and 3.)

The Revelation of "Saint" JOHN, the "seer" of the visions of Jesus Christ, "signified" the things which must shortly come to pass. This book takes up the *prophetical* history of the Hebrews and carries them through the Christian Age, closing with the universal "call" to come to Christ. The "whosoever will" marks the Gentile day, that the world may believe (John 17). The "Bride" gathered from the ten tribes is then active in the evangelization of the world. However, John stops to note that Satan is loosed at the end of the Millennium and that his army is overthrown. To this end he wrote to the "Saints" in Asia, the dispersed (1 Peter 1: 1).

The "beasts" correspond to the ensign of Israel (Eze. 1 : 10) and the elders to the Sanhedrim of Judah. The reader should consider that the "sealed" of the twelve tribes became the workers in the New Dispensations, and that while the panorama unfolds among the nations the climax is reached in the New Jerusalem which was the exalted hope of Abraham (Heb. 11 : 10) and of Christian Hebrews (13 : 14). The Israelite-named gates are those beheld by Jacob whose "seed" should be "the gate of heaven" for all ages (Gen. 28 : 17). The numerals and symbols are all Hebraistic. The quotations in regard to Babylon are without exception from Scriptures written of Gentiles, and those of Jerusalem are all spoken of the Hebrews, neither are taken out of their former settings. He closes the book with a prayer, "The grace of the Lord Jesus Christ be with *the saints*, Amen." (*R. V.*)

In this brief statement of the case we can see that John was earnestly fulfilling the first and second commissions, hunting up the sheep who were not of the Jewish fold (10 :

16) that they which see not, might see (9 : 39), that believing *ye* might have life through His name and that ye might have it *more abundantly* (20 : 31). Thus the Messiah became "the glory of his people Israel," as He has been the Saxon's glory since the founding of the Eastern Churches among the Caucasian Mountains.

ACTS OF APOSTLES.

This book presents Israel full to our view. Even before the Holy Spirit is given the disciples said, "Lord wilt thou at this time restore the kingdom to Israel" (1 : 6). But he did not intimate the time nor the manner of its restoration. Their special work was to proclaim the kingdom of the Holy Ghost, which is love, joy, peace, and God would see to the transfer at its proper time (Matt. 21 : 43).

One of the great and precious promises of Gospel times was that the Spirit should be poured out on Israel, "as floods upon dry ground" (Isa. 44 : 3). Notice that the Spirit, according to Joel (2 : 32), was to be given to the "remnant" of Israel; and in accordance with this fact the author of the Book of Acts is careful to note that among seventeen different classes represented, there were Parthians, Medes, Cretes, the "dwellers in Judea" (not Jews), the Jews *proper*, and from several provinces of Asia, "the sojourners" were found. Josephus says of the Parthians that "they knew accurately" the Hebrew tongue and classed them with "our nation beyond Euphrates," (see preface of "*The Wars of the Jews*,") calling them "the Upper Barbarians," *i. e.*, Gentilized Hebrews.

The Magian wise men had come to Judea at our Saviour's birth, and now the endowment of the Spirit was to bring a new life to the church. The Apostles were to preach a newly resurrected Saviour, and the ancient race were to be-

come "Israelites indeed" or, at least, as many as received him. The Magi came worshiping the infant Christ, so on the day of Pentecost "devout persons" are the representatives to carry back to their own country, not the knowledge of Christ as the Saviour only, but of "this same Jesus," a Prince and a Saviour.

The Galileans, as we have before shown, were largely composed of returned Israelites; and on this Pentecost the enemies said, "Are not all these that speak Galileans?" which we presume was generally true as Judas was gone, who was probably a Jew, and Peter addressed "the men of Israel" (2 : 22); and then, for fear that the Jews would suppose that the Gospel was exclusive, he says, "let all the house of Israel know assuredly" (36). The speaker also gives a sharp contrast between the Jews and the lost tribes by telling them that the promise "is to them that are afar off" (Dan 9 : 7), calling upon them to save themselves from this untoward generation—that is, the fearful judgment coming on the Jews.

Note, that when the officers, who are supposed to be Jews are addressed, the words "of Israel," are omitted in the Revised Version; but when he comes to the invitations of the Gospel, he says, "Be it known unto you all, *i.e.*, Jews, and to all the people of Israel" (Acts 4 : 8), as though the two houses were represented. However, the phrase "men of Israel" is sometimes applied to Jews, possibly (5 : 35). It is generally and properly understood that the first nine chapters of the Acts relate exclusively to the two branches of Jacob's family, as the Gentiles or Gentilized Hebrews were not regarded, at this time, as proper subjects of Gospel grace.

Long before the vision of Cornelius (10), we have a clear indication that the Hellenists were accepted as of Hebrew

stock and when we realize how powerful they became in the early promotion of the Gospel this view becomes extremely important. Occasional glimpses of them are noted in the Gospels and Epistles (Acts 6 : 1).

The "leaven" was to be hid in three measures of meal, that is, in the three tribes located in Judea; namely, Benjamin, Levi and Judah. The former was one of the ten tribes. The second, Levi, properly belonged to all of the tribes of whom it is reported that "a great company of the Priests were obedient unto the faith" (6 : 7). Paul, who was a most powerful exponent of the Gospel, was of the tribe of Benjamin, and his commission was to bear the name of Christ before Gentiles, and kings and the children of Israel. A careful analysis of his life's work shows that the order here given was strictly carried out. Barnabas, the son of consolation, and Stephen the first martyr, appear to be worthy descendants of the tribe of Levi. The Jews were many of them enemies for our sakes.

The sermon of Stephen, a rare combination of history, philosophy, poetry and eloquence, is a most powerful argument in defense of Anglo-Israel. The representatives of five synagogues of "the dispersion" discuss the merits of their doctrine, and now a sixth (if we may venture the expression), the Nazareth or Galilean synagogue is added, that new school of theology for the outcasts in Palestine and throughout the world, against which all are united to oppose and if possible to crush out the new so-called "monstrous heresy." Considering that this discourse stands at the opening of the Christian system, like the Sermon on the Mount to the life of Christ, it is rather strange that by the student of theology very little is made of it. The vital thought of his sermon is, God may be worshiped by Israel in any place. We say Israel, because at this period no

other could be intended. This defense of synagogue worship, for this was only another form of his thought, before a congregation of persons representing five synagogues, and from as many different countries, gave him a wide popularity. He begins to analyze history and he finds that Abraham worshiped in Mesopotamia, in Charran and in Palestine. God punished the Egyptians. God was with Joseph and his father Jacob. God was with Moses even in Pharaoh's house. He was with him to deliver all Israel from Egypt, and in the wilderness of Mount Sinai, so visibly that Moses trembled. He was with them at the Red Sea and listened to their song of triumph. He was worshiped in the tabernacle, even speaking to Moses there in "the possession of the Gentiles." Heaven was his throne but Solomon built him a house. Then Stephen triumphantly asks, "What is the *place* of God's rest?" This point is made clear that Israel though scattered, may worship acceptably. Hence the Jews could not say, "Jerusalem is the *place* where men ought to worship." And to the ten tribes in Assyria, at the foot of the Caucasian Mountain, in Central Europe, or the Islands of the Western seas, this announcement was of the greatest importance. It may be said that this sermon, more than any other recorded in Scripture, gives the largest liberty to Saxon Israel to worship in all countries whither they may come with the assurance that God is with them.

Paul at Antioch is equally explicit. Note his invitation, "Children of the stock of Abraham and whosoever *among you* feareth God, to you is the word of this salvation sent" (13 : 26), thus including, not Jews merely, but the ten tribes as well; for "the promise which was made unto the fathers, God hath fulfilled the same unto *us their children*" (32-33). As these are of the same class called Gentiles they

must have been of the "blood and flesh" of Abraham. "*The words rendered Gentiles* (Auth. Vers.) *in the Textus Receptus have caused a great confusion in this passage. They are omitted in the best MSS.* (*Conybeare & Hawson.*)

The first general council called at Jerusalem was not to decide whether Gentiles, *proper*, could become Christians, but whether Gentilized Israel could thus be accepted in the church. (15 : 1-36). The Hellenists had at various times come to Christ (11 : 20) when it was not supposed that Greeks could thus accept of him (John 12 : 20). That these were of Israel may be inferred from the description here given since some of the Hebrews were to become Gentilized. "Simeon hath declared how God at the first did visit the Gentiles, to *take out of them a people for His name.* And to this agree the words of the prophets, as it is written, "After this I will return, and will build again the tabernacle of David, which is fallen down ; and I will build again the ruins thereof, and I will set it up : That the residue of men might seek after the Lord, and all the Gentiles, upon whom My name is called, saith the Lord, who doeth all these things" (Acts 15 : 14-17). We must notice here that "a people" is to be taken out of the Gentiles—not an aggregate of individuals, but a distinct people which had been scattered amongst them ; and that the object of calling them out is to build again the tabernacle of David which could not properly be the result of the conversion of any number of heathen who never had had any connection with David ; and that a further effect of their being called out is that the "residue of men"—that is, the nations of the world not in covenant with God, and therefore a residue as compared with His chosen people—should turn unto the Lord, *and all the Gentiles upon whom the name of the Lord is called*, or who are called by His name (James 2 : 7), and

who can be no other than the House of Israel—"Israel" being one of the names of Christ (Isa. 49 : 3). But we are not left to our own conjecture that the people to be taken out of the Gentiles is Israel, because the prophecy which James quotes and applies to his own time distinctly refers to them.

It is worthy of remark here that there was a *colony* in Philippi (16: 12). The epistle to that church recognizes them as "saints"—the common appellation in the Old Testament. They were probably Israelites who had colonized there.

"Then spake the Lord to Paul by night in a vision, Be not afraid, but speak, and hold not thy peace: for I am with thee, and no man shall set on thee to hurt thee: for I have much people in this city" (Acts 18 : 9-10). Reading this passage in its broadest sense, all the people in Corinth were the Lord's; but that is evidently not the sense that is intended, and we must therefore understand by the "much people" God's chosen, peculiar, and covenant people. Now, it required no special revelation to tell Paul that there were a great many Jews in Corinth, because the Jews were outwardly discernible wherever they went, and the usual "spiritual" interpretation that there were many people in the city who would listen to the preaching of Paul is altogether inadmissible because the heathen become God's people *after* their conversion, not *before* it!

Paul was accused, before Agrippa, of preaching the Gospel, as the "hope of the twelve-tribed" people. But he answers virtually, is it judged among you as a thing incredible that God should raise up a buried nation? Why should the hope of the whole be opposed by one tribe—the Jew (26: 7, 8). To raise up the scattered Israel was the declared purpose (Isa. 49: 6), for they had been in the valley

of death for five hundred years (Ezek. 37: 11). But he says Christ "should be the *first that should rise from* the dead" (23), implying that "the hope of Israel" should also be realized as the *second effect.* "And thee have I chosen from the House of Israel, *and from among the Gentiles; unto whom now I send thee*" (see *Conybeare & Hawson* on Acts 26: 16, 17). The R. V. has "delivering" instead of "chosen," which might be difficult to harmonize with Paul as a prisoner. The translation as here given tacitly admits that there are Gentiles that are of Israel, since how else could Paul be *chosen from among the Gentiles?* and to this class he was sent to do a special work. This is mentioned here, not because it adds very materially to the argument, but that the scholarly interpretation occasionally appears, "For the *hope of Israel* I am bound with this chain" (28: 20). Non-Israelites could not be affected as we see by the hope of Israel only as this was the agency of reaching the truly Gentiles. This hope was for the twelve tribes; but if one rejected it, as appears in context, still the great apostle must continue to preach though he be in chains in a Gentile city.

PAUL'S EPISTLES.

The first in the order as we now have them was written to *all that be in* ROME, *beloved of God, called saints,*" omitting italics, (1 : 7), which clearly indicates Hebrews, as the body of the epistle is directed to them. The author teaches that the promises were made to Abraham while he was in *un*-circumcision and to be enjoyed by those who were not under the Law, *i. e.*, by faith. The Greeks are named and the Barbarians (see R. V.) as the class of persons referred to (1 : 14) which as we have seen were of the scattered tribes. "For," he says, "I speak to them that know the law"

(7 : 1). Reference is had to "adoption," (8 : 15) but adoption pertained to Israel (9 : 4). The whole doctrine of election is rehearsed, as we shall see in a future chapter of *The Saints* (8 : 27), and all referred to *a past dispensation* (29-30), as God's elect (33).

Paul says that God might make known the riches of His glory on the vessels of mercy, which He had afore prepared unto glory, even *us*, whom He called, not of the Jews only, but also of the Gentiles, as He saith also in Hosea, "I will call them My people, which were Lo-ammi, not My people; and her beloved, which was not beloved." Here he tells us of the call of the cast-off House of Israel, not the call of the heathen world. Again, in speaking of the fall of the Jew, chapter 10, he says (verse 19), "Moses saith, I will provoke you to jealousy by them that are no people (Lo-ammi), by a foolish nation I will anger you." It does not say by foolish nations, but by *a* foolish nation. Our blessed Lord said to the Jews (Matt. 21 : 43): "The kingdom of God shall be taken from you, and given to *a nation* bringing forth the fruits thereof." He did not say it should be given to the heathen nations, but to a nation—a single nation; and the apostle in Romans (11) shows under the figure of the good olive-tree, its natural branches, its broken branches, and its wild graft, that that nation producing the fruits of the Kingdom of God is Israel still. There is the root which is termed "holy." Now Abraham, the father of the faithful, together with Isaac and Jacob, are, I take it, the stem, springing up out of Christ the root, whose day they saw afar off but rejoiced in, and in whom all the promises are to be fulfilled. Jacob's twelve sons are the branches; the Romans the wild graft, and representative of heathen Christendom; some of the branches (the House of Judah) were broken off, and the

wild graft was grafted in among the natural branches, and with them partakes of the root and of the fatness of the olive-tree. Who these natural branches were it is not difficult to surmise. Isaiah (54), in a chapter immediately succeeding the Messianic, tells the barren women to sing, rejoice, and break forth into singing, declaring she shall have many more children than the married wife Judah; so then, we here find the barren woman, the House of Israel, blessed, and Judah rejected. We know that Christ's mission was peculiarly one to the lost sheep of the House of Israel; we know that Judah rejected Christ, and that the Galileans, who were a part and parcel of Israel, received Him; we know that Christ's mission was to build again the House of David, which had fallen down—that is, to bring once more all the tribes under his rule; we know that the kingdom of God was taken from the House of Judah, and was given to the House of Israel; that he that halted (Judah) was made a remnant, whilst he that was cast off (Lo-ammi of Hos. 1, and 1 Pet, 2 : 9, 10) was to be made a strong nation; and so, though blindness in part is happened unto Israel, it is only in part—*viz.*, in the House of Judah—and this blindness is only to last until Ephraim's fullness be an accomplished fact; then will Christian Israel be blessed to Judah's blindness, and all Israel will be brought in under one rule and there shall be one flock and one Shepherd.

A reference will be found to the good olive-tree (11) in the two distinct sets of branches, representing the two Houses of Israel; and to the fact that some of the natural branches must have remained on the tree, after the Jewish branches were broken off, in order that the wild olive grafts might be "grafted in *amongst them.*" We see the true meaning of the term "the fullness of the Gentiles," and that these Gentilized Israelites must of necessity "come in," before

the Jews, as a people, will be grafted in again to their own olive-tree. Therefore, it is certain that the Israelite olive-tree, with some of its branches, must still exist; and also be under the new covenant in Christ, if the Jews are to be brought into the new covenant when they are grafted in again. For it would be impossible for them to accept Christ, and thus be grafted in again, under the old law! The apostle applies the prophecies of Jeremiah (18 : 1–10, and 19 : 1–13,) to the two Houses of Israel in his own day; and clearly shows that Israel, the "vessels of mercy," or "Gentiles," as he there calls them, had attained to righteousness through faith in Christ, which Israel under the law—*i. e.*, Judah—had not attained to because they sought it not by faith, but, as it were, by the works of the law; Christ being to them "a stumbling-stone and rock of offense," which was declared of both Houses of Israel (Isa. 8 : 14). He also, in common with Peter (1 Peter 2 : 7), tells us that the prophecy of Hosea—concerning the House of Israel, after their divorce from the law, and their outcast condition—which said they would *again* be called the people of God, was fulfilled when the so-called "Gentiles," to whom he wrote, embraced Christianity (Rom. 9 : 21–27). Therefore, if Hosea predicted the conversion of the House of Israel in words which Paul applied to the conversion of the Gentiles, what other conclusion could be drawn than that Ephraim-Israel was to reappear in the Christian Dispensation as apparently Gentiles, and not to be fully known to be of Israelitish origin? The House of Israel therefore must be found under the new covenant, and as Christians, while Judah had never been divorced from the old covenant, and was still against Christ. A multitude of nations were to be of the Ephraimite stock, Hebrews, and yet Gentiles of the nations. This *plethôs* or *melô-haggoyim* of Jacob's

prophecy is the *pleroma tôn ethnôn* of Paul's, and the prediction is that two-tribed Israel's hardness or unbelief was to continue till Ephraim's fullness should develop, and his nation and company of nations be seen to be extant in the world.

Where, then, is your Gentile or heathen dispensation—your Gentile parenthesis? for Israel's work has continued in unbroken continuity. So far from this being a Gentile dispensation, in the general use of the term, it is *the* dispensation of Israel's blessings; the period of her acceptance of Christ, of her national prosperity, spread, and development; the period in which, as Christ's servant, she evangelizes the heathen, bears witness for God, buds and blossoms and brings forth much fruit in the earth; waiting, watching, and praying for the return of her absent Lord who is yet to sit upon the throne of His father David, and to reign over the house of Jacob forever.

The seven thousand who had not bowed the knee to the image of Baal were of the ten tribes around Carmel, (11:4). It was this remnant who were to be the agents whereby the Jews were "to obtain mercy" (11:31). The closing utterances are to the same import, "Now I say that Jesus Christ was a minister of the circumcision for the truth of God to confirm the *promises made unto the Fathers*," which are found to be almost wholly to the Northern Kingdom of Israel. For this cause I, (an Israelite) will confess to thee *among the Gentiles*" (15:9). "Rejoice ye Gentiles *with His people.*" "Praise the Lord all ye Gentiles and *laud him all ye people.*" "*In Him shall the Gentiles trust*" (10, 11, 12).

Paul's *epistles to the* CORINTHIANS were uttered to the ancient people as we have seen from the Acts and shall see more clearly when we review the doctrine of the Resurrec-

tion. Meanwhile we may give the caption to the epistles as translated by *Conybeare & Hawson*, thus: "To the Church of God at Corinth, hallowed in Christ Jesus, *called saints*, together with all who call upon the name of Jesus Christ our Lord" (1 Cor. 1 : 1, 2). "To the Church of God which is in Corinth; and to all *the saints*, throughout the whole province of Achaia" (2 Cor. 1 : 1).

THE GALATIAN churches are said to be of Greek colonies settled in Asia Minor about 300 B. C. There are some evidences that they were of Hebrew extraction. Dr. Smith says they belonged to the great Celtic family and that the word Galatia is used as an "ethnographical term." The Galatians were sometimes called Gallo-Grecians and many of them were of pure Grecian origin. The Galatæ is not unlike the Keltæ. The Gaal (Judg. 9 : 41) and Galeed (Gen. 31 : 47) and the *An-Gel* of later date are not far removed from the Gael of the Scotch highlands. The "Galatia" of the New Testament was really the "Gaul" of the East. The epistle to the Galatians would more literally and more correctly be called the epistle to the Gauls. The two terms are merely the Greek and Latin forms of the same barbarian appellation (See "*The Life and Epistles of St. Paul*"). Bishop Lightfoot says the British Celts had a language similar to the Galatians. Dr. McGregor, Professor of Systematic Theology, holds that Galatia or the Galatian land is simply another name for Gaeldachd or Gaeldom, and Celtic in blood as in name. They are not Teutonic, as shown by leading ethnologists from their several characteristics. Everything of real evidence through language, institutions, manners and temperament, and relative indications of ancient history, points to the conclusion that Paul's Galatians were purely Celtic in blood and in name. Jerome who visited them four hundred years

after Paul wrote, says that they were "fair of skin or blonde," as the word "Gael" white means, corresponding with the "white land" (Albian) of later date. Thus the race had preceded the preacher.

But from the epistle itself, the proofs that the Galatians were not "Gentiles" in the common acceptance of the term, that their forefathers had been under the law of Moses, and that they were Israelites of the divorced House, are overwhelming. The Galatians were not converted by Paul from Judaism, but from heathenism, into which Israel had lapsed; but when they listened to Jewish teachers, who intended to subvert his ministry, and attempted to persuade them to be circumcised, he remonstrated with them for their foolishness in "*again*" desiring to be under the law. This people formed part of the sojourners of the Israelite dispersion addressed by Peter; and Paul, an Israelite of the Tribe of Benjamin, identifies himself with them in these words:— "But before faith came, *we were kept in ward under the law*, shut up unto the faith which should afterwards be revealed. So that *the law hath been our tutor* to bring us unto Christ, that we might be justified by faith" (3:23-24). . . . "And if ye are Christ's, then are ye Abraham's seed, and heirs according to the promise." In the Revised Version the words are: "If ye are Christ's, then are ye Abraham's seed, heirs according to promise." No theirs of the "promises," but heirs of "the promise"—that is, of spiritual gifts, "the promise," in short, "of the Spirit through faith," as stated (Gal. 3: 14). The Gentile church and believers are heirs to the spiritual benefits of Christ's atonement, but nothing can make them heirs of the land, the wealth, the colonies, the heathen empire, and all that appertains to Israel's national condition in the Christian dispensation. "So we also, when we were children, were held in bondage.

. . . God sent forth His Son . . born under the law, that He might *redeem* them which were under the law, that *we* might receive the adoption of sons. . . . How turn ye *back again* to the weak and beggarly elements, whereunto ye desire to be in bondage *over again?*" (R. V. 4: 3-5-9). "For it is written, Rejoice, thou barren, that bearest not; break forth and cry, thou that travailest not; for more are the children of the desolote than of her which hath the husband. Now we, brethren, as Isaac was, are children of promise (27-28). With freedom did Christ set us free; Stand fast, therefore, and be not entangled *again* in a yoke of bondage" (5: 1 R. V). In the fourth chapter, we easily see that the reference is to Ephraim-Israel. In verses 3 and 5, it is said that they were originally placed by God under the law of Moses. In verse 8 they are accused of having fallen into heathen idolatry. In verses 5 and 6 they are addressed as "*redeemed*" by Christ from the curse of the law. As these Galatians were part of the "outcast" or divorced "House of Israel" addressed by Peter, the quotation from Isaiah 54 proves that the "desolate wife of youth" is no other than the outcast "House of Israel," and that the national redemption of this House was effected by the death of the Lord Jesus Christ. The "salutation" at the close of the epistle shows a marked distinction. "Peace be on *them*, and mercy, *and upon the Israel of God*" (16).

The book to the EPHESIANS was written to the "saints," a word applied in the Old Testament to Hebrews, and "to the faithful in Christ Jesus," which may refer to Gentiles. That to the PHILIPPIANS, to "the saints," and as we have seen, to the colony (Acts 16: 12). That to the COLOSSIANS, to "the saints and faithful brethren in Christ." The church of the THESSALONIANS, as we have seen, was probably of Hebrew extraction, as they made early settlements in that

region. There are several expressions to indicate their origin. See 1:4, 3:13, 4:16, and others will be considered in connection with other subjects. The books of TIMOTHY were written to a Hebrew (Acts 16:1), on his mother's side a Jewess and his father was a Hellenist. Titus was also a Greek (Gal. 2:3). The epistle to him opens thus: "Paul, a bondsman of God and an apostle of Jesus Christ, *sent forth to bring God's chosen to faith*" (*Conybeare & Hawson*), which expresses exactly the great apostle's commission. The Cretes were among the Pentecost worshipers.

The Epistle to the Hebrews, as its name implies, was written, probably by Paul, and designed for the benefit of the Israelites in Asia and the East. It was early and universally accepted by these churches almost to its neglect or exclusion from the Latin or Western churches. Indeed the whole book has very little of interest to any but Israelites or Gentiles who had been well instructed in the Mosaic law. As early as the time of Chrysostom the question was raised whether it was written for the Jews of Palestine or for the churches of Asia and Greece, many maintaining the latter, since it was written in the Hellenistic Greek, and the quotations from the Old Testament are entirely from the Septuagint, which fully corresponds with the theory of Anglo-Israel. The body of the epistle itself indicates that it was written to vindicate the synagogue service which Israel in Assyria and elsewhere most fully enjoyed.

In this epistle there are a few passages that cannot apply to the Jews, thus: "Ye have not resisted unto blood" (12:4), as they had been the persecuting power since the days of Stephen. "God is not unrighteous to forget your work and labor of love in that ye have ministered to the saints, and do minister" (6:10). Upon which Dr. Wall

remarks: "There again we are put upon thinking to what church or Christians this is said, for as to those of Jerusalem, we read much in Paul's former letters of their poverty, and their being ministered to by the churches of Galatia, Macedonia and Corinth." "Be not forgetful to entertain strangers" (13 : 2). "To do good and to communicate forget not" (13 : 16). In all other inspired accounts the mother church at Jerusalem did not lack in these respects. After five years of imprisonment, from which he had just been liberated, we can hardly suppose he would think of returning to Jerusalem where he had so recently become a prisoner, and in his closing salutation ask his brethren to pay for his coming to them there, if, indeed, he wrote to them.

Again, while it strikes the reader that the epistle is addressed to Hebrews, it also deals with two classes of Hebrews, as "us" and "they." He next perceives that it is not addressed to Jews, and that the persons to whom it is addressed are believers in Christ. This he gathers from the 3rd chapter, 12 to 18th verses, where these believers are exhorted to hold fast their belief lest they should forfeit their privileges by unbelief like that of the Jews, who are compared to the unbelieving Israelites who were not allowed to enter the promised land. This comes out more fully in the 4th chapter, 1st to 11th verses, where the writer of the epistle indicates the Jews who had the Gospel spoken to them, but who entered not in because of unbelief.

Turning now to the second verse of the fourth chapter, the ordinarily attentive and intelligent reader discerns two classes of persons, both Hebrews, and finds the writer of the epistle identifying himself with one of them, thus: "For unto *us* was the Gospel preached, as well as unto them: but the word preached did not profit them, not being

mixed with faith in them that heard it." And again, "For we which believed do enter into rest . . . and they to whom it" (the Gospel) "was first preached entered not in because of unbelief." Having thus ascertained that the two great divisions of the Hebrew people, Judah and Israel, are referred to, and that Judah is not the one addressed, the conclusion becomes inevitable, that the people to whom the epistle was written was the re-covenanted House of Israel; and so our ordinary Bible student, a simple Sunday-school boy it may be, unlocks with his Anglo-Israelite key a mystery which has baffled the most learned divines of all ages, and must baffle all who approach it without a distinct recognition of the existence of Two Houses of Israel, and the part which each of them was destined in the eternal counsels of Jehovah to play in the history of the world.

Bearing in mind that the Gospel came in the first instance to the lost Israel it will not be difficult to understand the following:—"For unto you was the Gospel preached" (4 : 2). It was "spoken by the Lord and was confirmed unto *us* by them that heard Him" (2 : 3). "For when for the time ye ought to be teachers" (5 : 12), indicates the early advantages of the Hebrew people, to whom this letter was sent. The temple service stands in full contrast to the church of the synagogue, and the faith so largely shared by the lost sheep of Israel's fold. The author of this letter would say, Your faith gives you Christ, and in Christ all you seek, all your fathers sought. In Christ the Son of God you have an all-sufficient Mediator; nearer than angels to the Father, the author giving *ten* reasons therefor; eminent above Moses as a Benefactor, more sympathetic and more prevailing than the high-priest as an Intercessor. His Sabbath awaits you in the Millennium. His Old Covenant is

renewed in the New. His atonement is the eternal reality of which sacrifices are but the passing shadow. His city is heavenly, the new Jerusalem not made with hands. Having Him, believe in Him with all your heart, with a faith in the unseen future strong as that of the saints of old, patient under the present and prepared for future persecutions, full of energy and hope, holiness and love. Hence he could say with all emphasis, "Our Lord Jesus, that *great Shepherd of the sheep*, through the blood of the everlasting covenant, make you perfect" (13 : 20).

Such an exhortation to those of the synagogue, driven out of the temple services as our forefathers were, can well be appreciated by the humblest disciple. That this was not written to Jews may be seen in the fact that it is universally acknowledged to have been written *before* the destruction of Jerusalem. Our Saviour had said, "Ye shall neither in this mountain, nor yet at Jerusalem, worship the Father." This was addressed to an Israelite in Samaria and now is most fully verified in the whole Saxon people as the *ye* to whom these words apply. Thus the epistle to the Hebrews becomes a powerful argument for the Christianity of Israel.

JAMES, PETER AND JUDE.

The Epistle of JAMES is addressed to "the twelve tribes" of the Dispersion, and, like all the so-called *general* epistles, is written for Hebrews without designating the person or congregation to which they were sent. The word "dispersion" is the one commonly applied to the ten tribes of Assyrian exile and not wholly to the Jews of the Babylonish captivity, and hence applicable to all the tribes. The lessons of this book are drawn from the old Testament before the separation of the two kingdoms, and not from the Jewish

prophets, as might be supposed. And it being written after these dispersions, it was wonderfully adapted to the third great dispersion which was soon to come through the agency of Rome; and to-day has a powerful influence in uniting our interests in the conversion of all Hebrews to the Gospel.

The first letter of Peter was sent to "the sojourners of the Dispersion" (R. V.) of Asia Minor who may have been either Jews or Israelites, but on examination of the book itself the reader may readily understand its application to all Hebrews, but especially to the scattered lost sheep of Israel. A few quotations from the epistle itself must suffice for the present. This book was not written to Gentiles, as may readily be seen, though great efforts have been made to prove it was thus written. These dispersed, he says, were the elect, the chosen, and who were the chosen, whether ancient or modern, but Hebrews! Paul's word saint is a general term for the *elect.* "Hath begotten us again unto a lively hope" (1 : 3). The Gentiles had never enjoyed such a hope, and the word "again," marks it as having reference only to Israel who had once been in God's favor. "Who prophesied of the grace that should come unto *you*" (1 : 10). We are not aware of a single prediction to Gentiles when Hebrews are not the occasion of their blessings. When it is said "Rejoice, ye Gentiles, with *His people*," it is evident His people are the occasion of the Gentiles' joy and so of all the predictions of the Old Testament. Christ "was manifest in these last times for *you*," for "whom according to the flesh Christ came," *i. e.*, Israel. But Jesus was sent to the lost sheep and He was called Jesus, because "He should save His people from their sins" which is the statement here. The Jews, who were appointed, "stumbled at the word"; but ye, the elect, are a chosen generation, a royal priest-

hood, a holy nation, a peculiar people (2 : 9). These words are applied to the Hebrews by Moses, never to Gentiles. Also, as above, he calls them *strangers and pilgrims* (11), *i. e.*, the dispersed were the wanderers as Israel was prophesied to be (Hos. 9 : 17). These were to have their "conversation honest among the Gentiles" (12). "Ye were as sheep going astray" (2 : 25), *i. e.*, Israel. "Which in time past were not a people, but are now the people of God." (2 : 10)—words resembling those of Hosea and applied to Israel (2 : 23). "Traditions from your fathers," was the charge of Jesus against the Jews, and had been the sin of these refugees from Assyria. Their Elders were over God's heritage (5 : 3) which is applicable to Israel (Psa. 33 : 12).

The Second Epistle of Peter was addressed to the same persons, "Whereby are given unto us exceeding great and precious promises" (2 Peter 1 : 4). The "us" refers to Israel, who had received all of the Gospel promises, so exceeding great not even Jews should have them, only through the agency of Israel. "This second epistle, beloved, I now write unto you," *i. e.*, to the strangers of the dispersion (3 : 1). Our beloved brother Paul "hath written unto you" which has reference to the Epistle to the Hebrews and other books.

The Book of Jude is said to be written by "the brother of James." The author thus advertised his letters among the same class that James in his epistle had addressed; *i. e.*, Hebrews, the "Dispersed." Further, he says, "But beloved, remember ye the words which were spoken before of the apostles of our Lord Jesus Christ, how they told *you* there should be mockers in the last time, who should walk after their own ungodly lusts (17-18). The words here given are all substantially like those of Peter (3 : 3) written to this

people. The allusion to Sodom, the filthy dreamers, the tradition of Michael and the body of Moses, and the prophecies of Enoch are in lively contrast with the certainty of their faith in Christ for which they were to contend earnestly. This whole book illustrates how the words of Divine revelation had been supplemented by their "vain traditions" while in exile.

There is little doubt, then, that at least many of the books of the New Testament were written primarily to some branch of the Hebrew family, and as such they should be interpreted and held in high honor and sacred devotion by every descendant of the lost tribes especially. To this we find only two partial exceptions, the books of Ephesians and Colossians. As the Law was committed to the Jews, the New Covenant has been to Israel (Heb. 8: 8) for its defense and propagation. To this fact the whole Saxon world is rising up to call it *Blessed.*

TRADITIONS CONCERNING THE APOSTLES.

We are now prepared to consider the evangelization of the ten tribes under the labors of the apostles beyond the narrow limits of Palestine. The first commission (Matt. 10: 6) had special reference to the "lost." The historical narrative of Peter's life can refer to nothing less than to both houses of the chosen race. While in the full exercise of his ministerial duties, the narrative abruptly stops, only giving us notice that "he went to another place." Some time after this we find him at the Great Council at Jerusalem (Acts 15), and then at Antioch in Syria, three hundred miles northeast of Jerusalem, and on the direct route to the dispersed Israel (Gal. 2: 11). Here, the history of Peter in the New Testament practically closes. Tradition alone, with some conflicting accounts, is our only guide.

The *other place*, referred to above, is, no doubt, the place of Israel's banishment. It should be borne in mind that he was at this time, about 50 A. D., called the "apostle of the circumcision" (Gal. 2 : 8), though he had been the agency to call the Gentiles unto the Gospel, plainly intimating that his ministry still continued in a good degree with those who had been under this Mosaic rite.

"He went to another place." The Church of Rome has labored hard and long to prove he went to the city of Rome, and the whole Protestant world has as persistently denied these conclusions. To suppose that he traveled west involves so many superstitions, such as the primacy of Peter, the foundation *Rock*, and the *keys* of the kingdom, would it not be well to look eastward as the place of this apostle's labors? All the earlier traditions of the Church incline to such a view. Dr. Smith says: "The great schools at Edessa and Nisibis probably owed their origin to the influence of Peter. The general tone of the writers of that school is what is now commonly designated as Petrine. It is no unreasonable supposition that the establishment of Christianity in those districts may have been specially connected with the residence of Peter in Babylon." Thus it appears that a Christian college, corresponding to the schools of the prophets, was founded while he was preaching and establishing churches. This scene of his labors being south of the Caspian Sea, and north of the city of Babylon, the ten tribes of the old Assyrian captivity, as well as devout Jews, would be the subjects of his ministry. This explains how it is that Peter wrote one of his epistles from Babylon; and why Luke, on the Day of Pentecost, recorded the Parthians and Medes first in the list of those affected by Peter's preaching.

As it was Peter and John who were sent by the apostles

to Samaria, where Israel once was (Acts 8 : 14), should it be thought unreasonable that one or both of them should be guided by the Spirit to the more remote home of the dispersed Israel, so many years in exile? Especially as the view of this case stands interwoven with so many prophetic scriptures in regard to Israel, as distinct from the Jewish people, one can hardly resist the conclusion that Peter found his way to the ten tribes at the foot of the Caucasian Mountains, from whom our Saxon forefathers have clearly sprung. If, as we believe, this apostle labored with "the remnant" Israel in the line of the Anglo-Saxon race, on whom then, as in 1517 A. D., the Holy Spirit was poured out, may he not have had the keys of the kingdom of heaven, and been a building *rock* in a sense the Romish church has never suspected? As we read the history of the first century of the Christain era, we should as clearly as possible define between the Eastern and Western churches. In the wonderful providence of God, the Western Italian branch is withering with superstitions and the blight of formalism; while what was once a mustard seed has become a great tree, so that the birds of every nation come and lodge in its spreading branches. Such is the Christianity and civilization of the Anglo-Saxon race, as developed in the once Eastern section, then known as the ten tribes of Israel.

Andrew, the brother of Simon Peter, was one of the Bethsaida group of apostles. Little is said of him. He early became a disciple of John the Baptist, whose labors were especially for "the lost sheep" and in the valley of the Jordan, where Israel once lived. The Greeks who wished for an interview with Jesus applied through Andrew, who consulted with Philip before bringing them to our Lord. It may be noticed that Mark (3 : 18), in his list of apostolic names, places his beside that of Philip,

and the Grecian character of their names, together with the above narration of these inquiring Greeks, may indicate their position among the apostles, as well as their labors together in subsequent life. Except in the catalogue (1: 13), his name does not occur in the Acts. Tradition is the only guide after Penticost. Eusebius, who wrote the second history of the church, and who is the most reliable of the Fathers, "makes him preach in Scythia" (3: 1), a country in the region of the Caspian Sea, at the foot of the Caucasus Mountains, where the Saxons originated, according to the best authorities. May not the fact of his labors among our Saxon forefathers account for St. Andrew's cross, which appears on the coat-of-arms for England? This field of labor being among the Eastern churches may account also for his name being dropped out of the Acts of Apostles for the Western work. Thus it appears sufficiently clear that this apostle, who had been instrumental in bringing Peter and the Greeks to Jesus, must have been an efficient worker in the very country where the Anglo-Saxons sprung.

Philip also was of Bethsaida, in that part of Palestine once occupied by Israel, and seems to have been a special friend of Andrew. His name appears in the company of disciples at Jerusalem after the Ascension (1 :13), and on the day of Pentecost. Tradition has little to say of him. After recounting many marvelous acts in Greece, and his establishment of a church there, "he then goes to preach the Gospel in "Parthia."

Bartholomew "is said to have preached the Gospel in India." "Some allot Armenia to him as his mission-field," and that there he died.

Of Thomas, another one of the twelve, after many wonderful experiences recorded in the New Testament, the

record closes at the Ascension of our Lord. As Luke is more definitely describing the Western church we have no further account of him, but it can hardly be conceived that he had nothing to do in establishing the church; accordingly we find his name among the fathers as "preaching in Parthia or Persia, and as finally buried at Edessa." "The later traditions carry him farther east, and ascribe to him the foundation of the Christian Church in Malabar, which still goes by the name of the Christians of St. Thomas." Rev. John Serkis in a recent lecture tour says of this people that they are supposed to be of the tribe of Gad; that under the Apostle Thomas' preaching they were nearly all converted to Christ. To confirm the story of the origin of this people he claims that they have one of the silver trumpets that was used in the temple service; also a brass plate engraved and giving official permission to occupy that country by an Indian chief; and also the Gospel of Matthew written on goat's skin, presented to them by Bartholomew, who visited them after their conversion. Eusebius and Jerome relate that Pantænus, a Christian missionary of the second century made various trips to India, bringing back reports of the existence of these Thomas Christians. Rev. John Sergius confirmed this account.

Eusebius mentions that after our Lord's Ascension Matthew preached in Judæa (some add for fifteen years), and then went to foreign nations. Ambrose says that "God opened to him the country of the Persians"; Irenæus, the Macedonians; and others, the Parthians, the Medes, the Persians of the Euphrates.

From the above the reader will see that one-half of the apostles of Christ clearly labored among the ten tribes of Israel according to the best authority of the early Fathers. The three years of our Lord's ministry were evidently spent

for the benefit of the lost Israel in Palestine, and when the Gospel was to go forth to "the regions beyond," the portion assigned to six of them was "to help Israel in remembrance of His mercy." While the New Testament gives a true account of the Western church, we must look to the East and to the colonies among our forefathers, for the roots of Gospel truth so deeply imprinted on our national character.

A brief account of the labors of Paul, as bearing on the reception of the Gospel by the ten tribes, both in Britain and elsewhere, demands a special notice. Though he was the great apostle of the Gentiles, his commission reads, "*The people* and the Gentiles, unto whom now I send thee" (Act 26 : 17). The first class is referred to as "our twelve tribes," or rather "our twelve-tribed" people as the word is in the singular, and in the same chapter, exactly corresponding with the words to Ananias, "He is a chosen vessel unto Me, to bear My name before the Gentiles, and kings, and the children of Israel" (Acts 9 : 15). Thus, while Paul could say, "I am an apostle of the Gentiles, and magnify my office," his whole life and letters indicate most clearly that he should labor for the conversion of lost Israel.

The traditionary account of this apostle is exceedingly interesting, to which the reader is now referred. Just before the Ascension of our Saviour, he said to the apostles, "Ye shall be witnesses unto Me unto the uttermost parts of the earth." As half of them went to the East, it would be natural that the Spirit should direct Paul and others to the far West. Towards the close of his life this apostle came to Rome. At that time portions of the tribes of Israel were in the British Isles, as has been shown. Also a few small colonies were in Spain, and in France,

notably in Massilia, now called Marseilles. Paul, of course, knew this, and had planned a journey to them, long before he went to Rome (Rom. 15:24). Many learned authors, as Ewald, Neander, Conybeare and Hawson, believe in a *second* imprisonment of this apostle at Rome. It is at this interval of four or five years that he found time to visit the West. It may be noticed that in pre-Christian times Spain, as well as Ireland, was called Hibernia or Ibernia, and more recently Hispania, so named from the ancient Heshbon (?) so that his visit to Spain should include also the Islands of the West. Dan's ships no doubt were ready for the westward voyage, as they had been in other emergencies of travel to Tarshish. *Britham*, "the land of the Covenant," gave the great apostle another opportunity to preach Christ to Gentilized Hebrews, unto whom he had been "sent," the *Ultima Thule* of this race at that time. How appropriate that the very center of the coming "Israel" should be reached by the apostles themselves and the saints from Jerusalem. We have already seen that their language was *Cadmean*, as seen in the number of its letters, their form and arrangement. God did not leave them to be Christianized from Rome, else the Latin language would have prevailed. The prominence of Hebrew and Greek and the advanced education on the Islands, was especially appropriate for the great apostle's labors, for as we have seen even Gaulish youth repaired to the British Isles to finish their education. The Gospel thus follows the "Scepter," and the "Birthright." Possibly Tara becomes the center of his labors as it was for others later.

Irenæus, one of the early Christian writers, says of Paul: "He established many Christian churches among the Keltoi" (Celts). Clement, of Rome, a young contemporary, and probably a disciple of Paul (Phil. 4:3), and thus a

witness of special weight, says in his epistle to the Corinthians (chap. 5), that Paul was "herald (of the Gospel) in the East and in the West," and that "he had gone to THE EXTREMITY OF THE WEST," which could hardly be said by a writer at Rome without implying a journey to Spain or some country farther west; all of which was in harmony with the apostle's original intention. Chrysostom says that "Paul preached in Spain." Jerome speaks of Paul as set free by Nero that he might preach the Gospel of Christ "in the parts of the West," which would naturally mean west of Rome, where Nero reigned. Muratori's Canon has the following written about A. D. 170, "Luke relates to Theophilus events of which he was an eye-witness, as also, in a separate place he evidently delares the martyrdom of Peter, BUT (omits) THE JOURNEY OF PAUL FROM ROME TO SPAIN" (*vide Conybeare & Hawson*). Tertullian, the great church historian, speaks of *British districts inaccessible to Roman arms, but subdued by Christ.* Eusebius attributes the conversion of the Britons *to some of the Apostles.* Other early writers affirm that Christianity was brought to Briton by Paul.

Paul says of the church of his time: "Their sound went into all the earth, and their words *unto the ends of the world.*" Anglican writers have frequently held that the above quotations can refer to nothing less than the preaching of the Gospel to the people of Great Britain. The Rev. J. W. Harding, in his "Sacred Biography and History," closes the life of our apostle with the following beautiful tradition: "Having thus discharged his ministry, both by preaching and writing, in Italy, Paul, accompanied by Timothy, prosecuted his long-intended journey into Spain; and according to the testimony of several writers, crossed the sea, and preached the Gospel in Britain." Such a

view of Paul's life harmonizes with a second imprisonment at Rome, the traditions of the early Fathers, the well-known wish of the apostle himself, and the words of Jesus, that they should be His witnesses "unto the uttermost part of the earth." Thus Britain, no doubt, received the Gospel, not through the agency of the Gentiles at Rome, but by that inspired apostle whose commission was to "the children of Israel."

TRADITIONS CONCERNING EARLY DISCIPLES.

"Now, Jesus loved Martha and her sister and Lazarus," a fact which is recorded of only two other persons in the Gospels—of the beloved disciple and the young ruler. After the "four days' sleep" one scene meets our gaze, and then the life of this family, which has come before us with such delightful clearness, lapses again into obscurity (John 12 : 2). A supper is served: Lazarus sat at the table with Jesus. Much people of the Jews came, not for Jesus' sake only, but to see Lazarus, whom he had raised from the dead. He became a potent witness for the Gospel, so much so, that the chief priests consulted to put him to death. On account of him, "Many went away and believed on Jesus." The enemies said, under the influence of his *record*, "Behold the world is gone after him" (10, 17, 19). His presence, or words, or both, convinced the Jews at the beginning of the Gospel. What, then, must it have been under the blaze of the Holy Spirit, if he lived to tell his marvelous story of death and life? So powerful was the miracle, that possibly to allay persecution, the Spirit did not inspire its record for more than seventy-five years.

The apocryphal traditions in regard to Lazarus are singularly scanty, as if the silence which sealed "the lips"

of the evangelist had restrained others also. "We almost wonder," says Dr. Smith, "looking at the wild luxuriance with which they gather around other names, that they have nothing more to tell of Lazarus than the meager tale that follows: 'He lived for thirty years after his resurrection, and died at the age of sixty. When he came forth from the tomb it was with the bloom and fragrance as of a bridegroom. He and his sisters, with Mary the wife of Cleophas, and other disciples, were sent to sea by the Jews in a leaky boat; but miraculously escaped destruction and were brought safely to Marseilles. There he preached the Gospel and founded a church and became its bishop."

A similar account of the family of Bethany, with others of the Gospel history, is given by the Rev. R. W. Morgan in his "Extracts from the British Kymry." Among others who were thus driven to foreign lands was Joseph of Arimathea. He, with Mary Magdalene, Lazarus, against whom the Jews cherished an inextinguishable hatred, Mary and Martha, the sisters of Lazarus, with their handmaiden, Mersilla, were carried out to sea, and consigned in a vessel without oars or sails to the mercy of the elements. After dreadful sufferings they were cast ashore near Massilia (now Marseilles), in the south of France. From this city Joseph found means to communicate with his family and friends in Palestine. Forty of them, eleven being his own relations, joined him; Philip, the apostle, being one of them. After preaching twelve months in Gaul, Joseph and his fraternity were invited by some eminent British Druids, who had been among his hearers, to Britain. They were well received by Arviragus, and placed under the protection of one of the three great Druidic Coran (circles) of the kingdom in Ynys Avallon. Here they laid the foundation of the first Christian church on record; sixty

feet in length and twenty-six in breadth, building it in the Gaelic fashion of timber pillars connected by double tissues of strong wicker-work. This church became the nucleus of a succession of magnificent edifices. It passed for some generations by no other name than "The Home of God," "The House of God," "The Secret of God." Subsequently it was known as "The Mother of Churches," "The Glory of Britain," "The Resting-place of the Apostles."

It may be interesting here to remark that this Mother Church of Britain became at once a Church, College, and Abbey, and its constant and beneficent gifts to the poor, and its powerful influence for good, were as great or greater than any other ecclesiastical establishment of Christendom. In the reign of Henry VIII this encouragement to religion and learning was confiscated, against the general regret and indignation of the kingdom. They are now said to yield a rental exceeding £300,000 per annum.

According to the same authority, we may say that among the British converts to the Gospel by the preaching of this apostolic company was a sister of Arviragus, the reigning Chief, whose name was Gladys, who subsequently married a Roman commander, and Euryain, sister of Caractacus. One of the missionary band of this early period was Beatus, who preached the Gospel in Helvetia (Switzerland), disposing of all his property in the purchase of prisoners of war, in order to teach them the Gospel. He died in A. D. 96. Mansuentus was born in Ireland, converted in Britain, and preached the Gospel with Clementin Gaul; and after founding the Church of Lorraine he died A. D. 110. Toland, who wrote a most learned work on the history of the Druids, tells us of a book, now lost, entitled "The Epistle of Joseph of Arimathea to the Britons."

Claudia, mentioned in 2 Timothy 4: 21, and wife of Pudens, is described by Dr. Smith as a British lady of high birth, of remarkable beauty and wit, and the mother of a flourishing family. Dr. Clark says, "Some think she was a British lady, converted by St. Paul, and that she was the first that brought the Gospel into Britain. Linus, who became the first bishop of Rome, was also of the same company, as it would seem from the grouping of names in the epistle to Timothy." Mr. Taylor says, "The British had their Church when Rome was ruled by Pagans; and from the first it was a missionary Church, bearing the Gospel to the rude hordes of Europe, from Scandinavia in the North to Lombardy on the South. So intense were the labors of the early British Church that D'Aubigny designates it 'a new Israel.'" The tomb of Joseph of Arimathea is still standing at Glastonbury; it reads: "I came to the Britons after I had buried Christ. I taught: I rested." It is idle for the Church of Rome to tell us that we owe Christianity to them through Pope Gregory sending Augustine and his monks. Gildas expressly states that the Gospel was first introduced into Britain in the reign of Tiberius Cæsar. The Crucifixion took place in the seventeenth year of Tiberius. The last year of Tiberius would be his 22d; so, according to Gildas, Christianity was introduced into Britain A. D. 38, and this date synchronizes with the first persecutions of the Church. Sir Henry Spelman says, "It is certain we received the faith, in the first age, from the first sowers of the word."

That portions of the ten tribes of Israel were then in the islands of Britain, belongs to another line of historical proofs, as we have seen; but wherever they were they certainly had the Gospel preached to them early in the first century. If we remember that it was Israel who was to

"bud and blossom and fill the face of the world with fruit," that the second Covenant was given to Israel, and that the "children must first be filled," how shall we believe that our forefathers were Gentiles, and hence merely to be grafted into the promised stock? But the "lost sheep" were then that Prodigal Son (Israel), to whom we have been so often compared; and the Gospel in the life, and on the very lips of the Apostles, was promised to them; and now that it has been gloriously preached, we, the Anglo-Saxons, are enjoying the benefits of the promises to Abraham.

The legend of the Grail is supposed to have had some foundation in fact, at least it comes to us from very ancient times or as early as the beginning of the Christian era. It has been thought the word *Sangreal* (the Holy Grail) to be a corruption of *Sanguis realis* (real blood) in allusion to the supposed fact that the cup was used by our Saviour in dispensing the wine at the last supper. Some have supposed that the Grail was the platter on which the paschal lamb was served at the last Passover observed by our Lord. We bring this legend forward because it was said to have been preserved by Joseph of Arimathea and brought into Britain by him. It was said to have been handed down from heaven by angels and committed in charge to a body of knights. It was so holy that none but a person perfectly chaste in thought, word and act could behold it. The spirit of this tradition fully accords with the introduction of the Gospel in the West and its sacredness is in keeping with relics from the Apostolic age.

"Holy Cross and Holy Grail!
Hold them not an idle tale
Of the dead crusader's years,
They are for the ear that hears;
For the open eyes that see;
Man, the vision is for thee!" —*Lucy Larcom.*

WESTWARD.

We have now followed the ten tribes, representatively, by two routes, one by "the way" along the shores of the Great Sea, touching at Greece, Carthage and Spain, the other by "the path" (Gen. 49 : 17) from Armenia, subdivided at the Euxine, which like the first passes through to the British Isles. The Southern division, "the strangers of the dispersion," arrive in Asia Minor five hundred years later and in moving westward join the Syths, Goths and other kindred tribes in Central Europe and on the old camping ground of Dan, coalesce into one people. The Saxon conquest in Britain was in 449 A. D., the Norman in 1066, where in the eighth century the petty kingdoms consolidate into the heptarchy tracing their descent from Weden or Oden the *All-Father* which they worshiped, as the Greeks had done before under the title of *Posei-Dan*, as we have seen.

The *time* and *place*, of the first development of these Gothic tribes, exactly corresponds with the time and place of Israel's location around the Black Sea. Just at this point English history begins. The reader is kindly referred as authority on this subject to "The History of the Anglo-Saxons" by Sharon Turner, written long before the Saxons were supposed by the moderns to be of the "ten tribes." Now this was the precise direction Christianity took during a long period. The Gospel having been fully established in Palestine, extended northward to Asia Minor, east as far as Babylon Media and Persia, no farther, and west into Egypt, Greece, Carthage, Italy, France, Spain and Britain, where Hebrews then were.

Christianity early took root among these Scythians or Goths. A Gothic bishop was present at the Council of Nicæa, A. D. 325, and Bishop Ulfilas, in the same cent-

ury, translated the whole Bible, or very nearly the whole, and the Lord's Prayer into Mœso-Gothic. It gradually spread through Central Europe till the great tidal wave of the Reformation struck the Hebrew race just after the union of all the tribes on the Islands was completed, when it soon spread again in great power and glory and is now following the same race into all parts of the earth, with the most persistent efforts (Luke 15 : 4). This remark of course refers to Protestant Christianity and not to the abortive efforts of the Romish or Greek Church. The cause of its success in this one race is found in the emphatic fact that for more than three thousand years they have been under training, *thus making ready a people prepared for the Lord* (Luke 1 : 17), while this could not be said of Jews on account of their tenacity for the Law, or of any other people. While the ancient faiths were weakening and Judaisms were tottering to the fall, the promises were good for Israel (Isa. 44 : 3).

We have seen that the preparation was made in the Druids and their faith. The first preachers of Christianity found them at the head of affairs in church and state, and the priests, a most learned body of men, holding firmly the doctrine of one Supreme Being approached by sacrifices (possibly human), and with the doctrine of the immortality of the soul, a knowledge of which was confined almost entirely to the Hebrew race. Even Socrates, the wisest among the Greeks, of the very traders from Dan and Tyre, only expressed *a hope* of it. That eternity might be spent in peace and prosperity the most costly sacrifices were poured out, with the most elaborate religious rites, even as Israel was corrupted "in groves," "under oaks," and "every green tree," and from every high hill. They found these men excelling the world in magical arts to which the

scattered tribes had long been committed. They were reckoning their time by "evenings" and "mornings" (Gen. 1 : 5) and abstaining from meats prohibited by the Hebrew ritual. The learned Origen says, "The Britons had received the faith, and were qualified before by their Druids for that purpose, who always taught them to believe there was but one God" (*Origen on Ezekiel*). But not least in the vast preparation of Israel is the

SUN-DAY WORSHIP.

The worship of God by fire was early introduced; possibly by Divine instruction. The offering of Abel in some well understood way was respected. Noah took of clean beasts, and offered "burnt offerings" on the altar. The covenant to Abraham was confirmed by "a lamp of fire" (Gen. 15 : 17), and when Isaac was to be offered "he took the fire in his hand." And the whole Mosaic system was lighted up with the sacred fire in the worship of the true God.

The worship of the seven planets as they are called, the sun—as the best representative of fire, the moon—the queen of heaven—and five stars, seems to have prevailed over the East. That Abraham, while in Ur of the Chaldees was a sun-worshiper is highly probable, but he was shown the superiority of the true God in that his sacrifice was lighted "after the sun went down and it was dark." His disposition to plant groves and build altars by them certainly became the practice of idolatry a few generations later. Job says, "If I beheld the sun when it shined, or the moon walking in brightness, and my heart hath been secretly enticed, or my mouth hath kissed my hand, this also were an iniquity to be punished by the judges, *for I should have denied the God that is above*" (31 : 26, 28).

The prophets complained that "under "every oak" the priests of Baal "burned incense," and the most spreading and popular of these oaks were those of Bashan, in the midst of the northern kingdom of Israel, the people of which were so completely captivated by this idolatry. Under one of these trees the "strange gods of Shechem were hid." Israel when restored, "should be ashamed of the oaks which they have desired." The four hundred prophets of Baal, who were slain because they were not answered by fire, were worshipers at the "groves." It was this false system which became the cause of Israel's captivity, for "they made a grove and worshiped all the hosts of heaven, and served Baal." The grove and the oak were accompaniments of the Baal worship of our ancestors in Central Europe, especially at the beginning of the Christian era.

Star-worship belongs to this period. "The star of your god Remphan," was a figure in the "Baal-idolatry, and associated with the "star-gazers." The Lord said to Abraham, "Look now toward heaven and tell the stars if thou be able to number them, so shall thy seed be." Balaam, who belonged to the same country as Abraham (Deut. 23 : 4), speaks of "the star that shall arise out of Jacob." Even the new Testament accommodates itself to the ancient worship of that region, by leading "the wise men" from the East by a "star," and Peter, speaking to those of Asia, refers to "the day-star."

The worship of Baal-thine (Baal-fire), under the figures of the sun, moon and stars, was the oldest, most refined, and perfect system of idolatry ever invented. In its more complete form it was accepted by the ancient Phœnicians, and the great temple of Jupiter at Baalbec was its early home, fifteen hundred or two thousand years before Christ. It extended into Egypt, but more or less mixed with

other worships. The letters *Ra* (hence our word *ray* of light) in the word Pha-ra-oh indicate that the god Ra, sun-god of the Phœnicians, was worshiped by a long line of kings of that name. Allusion is made also by Jeremiah to the Beth-shemesh, "the house of the sun," (43 : 13), otherwise called the *Ha-ra*, or the Temple of On, or Hilopolis by the Greeks. In the *Ta-ra*, the city of the Royal House, the Throne-seat of empire, was also the seat of the Sun-god worship.

In the regions around the Black Sea, and westward through central and northern Europe, this Baal-thine worship existed in great power, though usually in connection with serpent worship to some extent. "A serpent in the way," was the prophetic announcement to Dan, the pioneer of the advancing columns of Israel. The "circling" stones representing the sun, indexing the sun-worship, is still found at Stonehenge and Cornwall County. We have also found this same serpent-worship in Spain, Greece, Egypt and Asia, indeed wherever Israel in her idolatry has wandered. Her paths to the British Isles are thus partially hid from the eye of the historian (Hos. 2: 6), but "plain to them that find knowledge."

Now the first day, or sun-day worship, stands in striking contrast with the Sabbath, or seventh day rest, required by the law of Moses. It was providentially designed to keep Israel distinct from the heathen, and "a peculiar people." The law respecting proselytes, so repulsive to the Gentiles, also, had a like effect. The seventh day rest, of all other days, was of prime importance. Their national life depended upon it. So thought Nehemiah, the reformer, and so the Jews to the present day believe. And in the purpose of God the line of separation between the Jews and the Christians must be equally marked and definite. Hence

the uniform practice of the apostles confirms the first day worship and restores sun-day to Europe and the world for all time. In the new dispensation it was necessary, in order that the Jews retain their position under the law of Moses according to the predictions in regard to them, and it was equally desirable to keep a pure Christianity which the Judaizing teachers were hardly willing to do (Acts 15). Frequent persecutions followed till a complete separation occurred (Acts 6 : 14), by the Temple and polity of the Jews being destroyed.

It may be observed that our blessed *Christianity in its westward movement followed in the wake of this sun-day worship* and not much farther east than the place of its origin. In the great tidal wave which swept over the Roman Empire, Sunday worship was more easily established by law on account of the generally accepted day; at least it was here first that it became a legal enactment. Thus there was a Divine providence as well as an Apostolic practice in the establishment of this sacred day.

THE MOUNTAINEERS.

In the "blessing" of Jacob we read, "Zebulun shall dwell at the haven of the sea: and he shall be for a haven of ships; and his border shall be unto Zidon" (Gen. 49: 13). In the distribution of the land by Joshua (19: 10), Zebulun's lot was on the east and south of the mountains, while Asher received the sea-coast from Carmel to Zidon. In spite of the apparent discrepancy, in the light of Anglo-Israel, we are able to show that Jacob was a true prophet.

Moses says, "Rejoice Zebulun in thy going out, and Issachar in thy tents. They shall call the people unto the mountain; there, they shall offer sacrifices of righteousness, for they shall suck of the abundance of the seas, and

of treasures hid in the sand (Deut. 33: 18-19). In order to get the full force of these predictions it will be necessary to note the various accounts given of these tribes. In the great battle of Jabin, at Mount Tabor, which swept the fields of Zebulun and Issachar, "they jeoparded their lives unto the death" (Jud. 5: 18). Some of this tribe were scribes, (14) and "had understanding what Israel ought to do" (1 Chron. 12: 32). They had thirty-six thousand marauding soldiers, divided into "bands" (1 Chron. 7: 5) "expert in war" (12: 33). They were overrun with Baal-worship, yet many humbled themselves and came to Jerusalem upon Hezekiah's invitation (2 Chron. 30: 11). In Isaiah's time there was "great dimness" "in Galilee of the nations," *i. e., Gentiles* (Matt. 4: 15). Here it was that Tiglath-pileser, king of Assyria, dragged the inhabitants into captivity (2 Kings 15: 29), from whence some escaped (2 Chron. 30: 6). When the record of the other tribes was given, probably by Ezra, nothing is said of Zebulun and very little of Issachar (1 Chron. 7: 1), a tacit intimation that they had even then lost caste and had become Gentilized. So frequent had been their travels west that the Syro-Chaldee version of the Bible has Spain instead of Sepharad (Obed. 20) which indicates their route to the islands. The city of Jazer in this region was *plucked up* and Isaiah says, the people "*are gone over the sea*" (16: 8). In the time of Christ these, together with many from the tribes of Joseph, who had been led captive by Shalmaneser (2 Kings 17: 5) from Samaria, returned to become a flame (Ob. 18) to whom the symbol of the Unicorn was applied (Deut. 33: 17), where Christ was heard, (Psa. 22: 21, 22) and who were early his diciples (Heb. 2: 12), while Benjamin, of whom Paul was chief, was a light to Judah's house till Jerusalem was destroyed.

It was in this region, allotted to Zebulun and associated tribes, that the great miracles of Christ were wrought. Here was Nazareth, the place so full of the Gentilized that the Jews said, Can any good come out of it, Tabor (Jas. 19: 12), Cana and Galilee, where the first Christian assemblies were called, the Mount of "Beatitudes" and the place of appointment (Matt. 28: 16) for the five hundred (1 Cor. 15: 6). It was here that "they saw a great light" (Matt. 4: 16), and of them the Jews said are not all these that speak Galileans? (Acts 2: 7). Truly "the remnant" is blessed.

Now look at the prophetic picture. Moses says "Rejoice *in thy going out.*" Jacob gives them "The haven of the sea for a haven of ships, and his border unto Zidon." Notice, "the last days" (49: 1), to which this prophecy relates, are the Gospel days. God "Hath in these last days spoken unto us by his Son" (Heb. 1: 2), "these last times" (1 Peter 1: 20) "it is the last time" (1 John 2: 18). The great rejoicing and the sacrifices of righteousness, naturally belong to a Christian age. Jacob says, "Zebulun shall *dwell,*" which cannot at all refer to the country, but to the people that dwell beside the people of Zidon, *i. e.*, the Phœnicians. We have fully shown that the going out was to the British Islands and to-day they have the haven of the sea, the harbor for ships, and are dwelling by the old Phœnicians, Zidonians in Ireland.

This is not all. These tribes, Zebulun and Issachar, were to rejoice together and call the people to the mountain, (singular) "*the height of Israel*" (Ezek. 17: 23), which we have found to be in the Western Isles. The very stone mountain of Empire (Dan. 2: 35). The *dun* or *don* in Cale*don*ia is said to mean "mountain," and Gael-dock or Gaolldock, a stranger's land. Lebanon (white) reappears

in "the white cliffs of Albion." The mountaineers were the Cymry of Crimea who took ship under Hu, (The Hun) the Mighty, and located in what is now Wales. These Huns just from the Oxus and Media were of "fabulous origin," says Gibbon. The word *Wallen* signifies *stranger*, and *Angle*-sea, "the heifer," Ephraim (Hos. 10: 11), was one of the twelve counties of Wales, a chief Druid seat. These facts indicate the traces of Hebrew migration. Here they have literally and truly offered the sacrifices of righteousness for the promotion of the Gospel throughout the whole world.

"For they shall suck of the abundance of the seas and of treasures hid in the sand." Notice, it is not "sea," as though it might be the Mediterranean, but *seas*, denoting the matchless commercial interests of Great Britain, and the treasures are the vast mines of wealth hidden in the earth, which, having been worked for more than three thousand years, are still inexhaustible. Of Issachar Jacob says, "He crouches between two burdens," those of church and state, "and he saw that *rest* was good," both national and religious, "the land that it was pleasant." Does any one doubt it in regard to England? The prophet adds, "He bowed his shoulder to bear"—the Crosses (see "the Union Jack") in a Christian civilization and "he became a servant under tribute," *i. e.*, a servant of Christ rendering his tribute of praise and thanks. These are the tribes that "call the people," the whole people, All-Israel, (Ezek. 20: 40) the federated tribes, "to the mountain." If any one should insist that "this mountain" is Mount Zion, we have no objection, only it must refer to a yet future event, as during their stay in Palestine there was no general religious rally among them at Jerusalem. In the same inspiring strain we read, *O Naphtali, satisfied with favor, and full with the blessing of the Lord, possess thou the West and the*

South! (Deu. 33, 23) all of which they never did, and never could enjoy in Palestine, but do already in these "last days." Thus there was joy in Israel, for their brethren had prepared for them at the crowning of King David (1 Chron. 12 : 39-40) a type of the crowning of his Greater Son.

We must not forget another class of mountaineers, Benjamin and others of these tribes, to whom, when Jerusalem was compassed with armies, our Lord said, "then let them that are in Judea *flee to the mountains*" (Luke 21: 21). Note, he does not say Jews. Some of the unshepherded lost ones were already in the mountains (Matt. 18: 11-12), and these were to join their brethren of the ten tribes (Ob. 19), going north and west. After they were gone Judah was but a dry tree (Luke 23: 31). The light of the gospel was preserved to Judah as a warning, and to the ten tribes as the glory of his people Israel. The prophet Jeremiah had given a full record of this event five hundred years earlier. "O, ye children of Benjamin, gather yourselves to flee out of the midst of Jerusalem and blow the trumpet in Tekoa and set up a sign of fire in Beth-Haccerem; for evil appeareth out of the north and great destruction" (Jer. 6: 1). Josephus ("*Wars of the Jews*," II, xix, 6, 8), says: "And now it was that a horrible fear seized upon the *seditious*, insomuch that many of them ran out of the city as though it were to be taken immediately." "That therefore, he (Cestius), might fly the faster, he gave orders to cast away what might hinder his army's march. . . . He then made his army march on as far as Bethhoren." "Eusebius and Epiphanius say that all who believed in Christ left Jerusalem and fled to Pella in Perea and other places beyond the river Jordan and so they all marvelously escaped the general shipwreck of their country—not one of them perished" (*Dr. Clark*).

The Jews of to-day hold that their name does not include the tribe of Benjamin, they having been separated at the destruction of Jerusalem by the Romans in A. D. 71. The wonderful phenomena of the "Star and Comet" which hung in awful majesty over the doomed city, as Josephus (VI. v. 3,) records, appeared like a "Divine light" to Judah's house, of which this tribe of Benjamin was and still is to the Jews, and will be to all future ages (1 Kings 11 : 36), no doubt, since *these mountaineers reappear* at the resurrection day with the Redeemer on the Mount of Zion, to "follow the Lamb whithersoever he goeth." These were the sealed ones from all the tribes (Rev. 7).

Forasmuch as the ten tribes, even of those then living in Palestine, had taken no part in the awful tragedy of the Crucifixion, their permission to depart at the word of Christ was very just, and may be regarded as one of the reasons why *the birthright blessings are now on them.* It was the crucifixion scene more than any other that brought upon the Jews the destruction of their city (1 Thess. 2 : 15, 16), the very event they hoped to evade (John 11 : 48). The Royal House was far removed, as we have seen, which threw the whole responsibility of "his blood," on the Jews and Roman Gentiles. In Christ's death the Prophet says, *he shall break the brotherhood between Judah and Israel* (Zech. 11 : 12-14).

That brotherhood is to remain broken till the grand reunion soon to come, of Jews and Israel (Ezek. 37 : 22), when "there shall be one fold and one Shepherd." The separation at first was of God (1 Kings 12 : 24) for a far-reaching benevolent purpose, but our Lord made their reconciliation a subject of prayer; "Neither pray I for these (Israelites) alone, but for them (Jews) also, which shall believe on me through their word" (John 17). And now the

Anglo-Saxon missions among the Jews have eclipsed all others and yet their conversion to Christianity seems to be the "vision" that tarries, before the world of Gentiles will believe (John 17). This event, for they "shall believe," will be the signal for *all other legitimate unions.* Pray for the peace of Jerusalem: they shall prosper that love thee (Psa. 122:6).

THE SAINTS OF ROME.

The coming of the mountaineers to a district beyond the Tiber, called Trastervere, otherwise known as the Ghetto of ancient Rome, should be regarded as an opportune movement for the old Gentile city, in order that the Gospel might be fully preached there. The Apostles had lingered around Jerusalem for a similar purpose before its destruction. This was called "the Jewish quarter," but in reality open to all Israel. "Here then we must place the home of those Israelitish families, among whom the Gospel bore its firstfruits in the metropolis of the world—to whom, in the place of their exile had come the hopes of a better citizenship than that which they had lost" (*Conybeare and Hawson*). Dr. Smith says, "Strange as the paradox appears, nothing is more certain, than that the Church of Rome was at this time (A. D. 62) a Greek and not a Latin Church. All the literature of the early Roman Church was written in the Greek tongue. *The names of the bishops of Rome during the first two centuries* are, with but few exceptions, *Greek.*" Here then, "the strangers of the dispersion," tarried, before joining, their brethren of Central Europe.

"We must add, as sites unquestionably connected with the Roman Christians of the Apostolic age: (1) The gardens of Nero in the Vatican, not far from the spot where St. Peter's now stands. (2) The Catacombs. These subterranean galleries, commonly from eight to ten feet in

height, and from four to six in width, and extending for miles, especially in the neighborhood of the old Appian and Nomentan Ways, were unquestionably used as places of refuge, of worship and of burial, by the early Christians" (*Dr. Smith*). The awful persecutions drove them *into the mountains, dens and caves* of the earth, for three centuries. It was thus in the providence of God that "little" Benjamin and his associated tribes, "of whom the world was not worthy," were "a *light* to lighten the Gentiles." It is interesting to remember, that as the Church of Rome during a few decades was largely of the Hebrews, that it was here this very class received anew the appellation of "Saints," and from the same Catacombs we wonder over the "relics of the saints," to-day.

The Waldenses and Albigenses of modern times, though only traceable from countries where Israel had gone, were probably of that origin, as they have the characteristics of prophetical Christian Hebrews. The old Piedmont valley may be regarded as the home of many from among them. Here in the Middle Ages they made a noble stand against the aggressions of Rome. Large accessions of Waldenses were from the Vaudois (Swiss) valley, from our Israel of the North, with whom they easily coalesce. In doctrine they hold strongly to the Bible as the one teacher, and the Apostolic succession of bishops. They have the missionary and "colonizing" spirit. Their ninety-seven mission stations, in Italy alone, indicate the work of prophetic Israel (Isa. 27 : 6). Their rapid increase in numbers also confirms their record for the latter day, as intense and continued persecution has almost depopulated that valley many times. At one time 4,000 out of 14,000 only remained alive and some of them fled to "the mountains again," till in 1689 A. D. they returned to this valley.

This people, now numbering about 30,000, are lighting up all Italy with the ancient fire, "the flame" of Joseph (Ob. 18) "to declare God's glory among the Gentiles" (Isa. 66: 19).

They were truly the "saints of Rome," *the chosen* generation who, for three hundred years, were sheltered in the Catacombs. Think of a people poor and few, who since the Apostolic days have steadfastly kept the flag of the Cross at masthead, even on the stormiest seas, and too when that little ship of their ecclesiastical organization seemed to be sinking, and would have sunk, had not Christ been in it. Think of all the marvels and miracles of deliverance God wrought for them, and then say, whether a people so preserved and so persevering, must not, like the Saviour, have been made perfect through suffering, in order to become captain of salvation to the poor, downtrodden, priest-ridden Gentile people of Italy. The white light and the scarlet, flashing from the illuminated Cross, the banner of "the glorious army of the martyrs," shall magnify and glorify, as it is unfurled to the future ages, "the *Protestors* for God."

We have now considered in detail the *historical* "wanderings" of the Hebrews: hereafter we follow them by "the more sure word of *prophecy*." In the second volume we shall see them in America, and finally in the Holy Land, "the land flowing with milk and honey" which they *first taste* in the Millennial glory, so long anticipated. This line of proof must ever be paramount, "by their fruits ye shall know them." Every reasonable demand is fully met, and the conclusion is well nigh irresistible, a most satisfying portion, at which the whole world will "greatly rejoice." After having lingered *a day* around "the city of the seven hills," with visions of the "landscapes beyond," the

Mediæval darkness breaks into the Great Reformation of the Saxons so-called, and the whole Hebrew race comes boldly to the front for aggressive work, as the *completed plan* of redemption. The once "lost" Scepter of David, Judah and the "lost" of Joseph's house will be forever "restored."

CHAPTER VI.

THE ROSY CROSS

OR

CHRIST IN THE CATACOMBS.

LITTLE BENJAMIN AND THE MOUNTAINEERS.

THIS POEM

IS

RESPECTFULLY DEDICATED

TO

YOUNG DISCIPLES OF CHRIST.

PREFACE.

The scene of the following poem is laid chiefly in and under the City of Rome, Italy. It is a sketch of "the Mountaineers" from Palestine, a record true to life of the Saints for three hundred years.

Many of the noble army of the Martyrs, 50,000,000 strong, have here left their mark on their way to join their brethren in the islands, a rallying "place" for this age.

The Rosy Cross having been published some years ago accounts for the difference in type and the re-beginning of the paging at this point. The author is thankful for many expressions of favor from a generous public.

Although it has been written in the past tense, the reader may not be far wrong in surmising that it has quite as much to do with "the snare" that is coming on all the world under the sign—The Crimson Cross.

That the perusal of these pages may be a real "comfort" and inspiration to those who are looking for the speedy coming of our Lord, is the earnest wish and prayer of the author.

MORTON W. SPENCER.

St. Augustine, Fla.

"Rex tremendæ majestatis,
Qui salvandus salvas gratis,
Salva me, fons pietatis.

Seria contritione,
Gratiæ apprehensione,
Vitæ emendatione.

Quando cœli sunt movendi,
Dies adsunt tunc tremendi,
Nullum tempus pœnitendi.

O tu Deus majestatis,
Alme candor trinitatis,
Nunc conjunge cum beatis."

THE ROSY CROSS.

CHAPTER I.

THE CATACOMBS.

DAY glimmers in the East. The sky,
In Indian Summer tints, and high
In Heaven the fair white Moon is hung,
Which on our devious path has flung
From beaming face a friendly ray.
While far adown the Appian Way,
We wander 'mid the types of power—
The obelisk, and arch, and tower,
Or stately tombs with ruins wild,
Moss-clung; where from the marble piled,
Antique in beauty, is forecast
A shadow from the buried past.

The skirtings of Imperial Rome
On either side,—a villa home

Rises distinctly to the view,
Of various and changeful hue;
Whose inmates were perhaps, in fine,
Extracted from some noble line
Of Romans of Prætorian birth,
Of ancestorial wealth and worth.
There, too, the Mausolea stand
Moldering; yet, in their ruins, grand,
A wreck upon the rolling main
Of verdure, stranded on the plain.
And, too, crowning the summit swells—
Girt with the wide, deep, woodland dells—
Stately Basilicas uprise,
Seeming to part the floating skies;
Beneath whose walls the mighty dead
Recline,—chieftains, and heroes led
By fiery ambition, on
To deeds of darkness,—and anon
You read their tablets, poor renown
Is the World's look of praise, or frown!

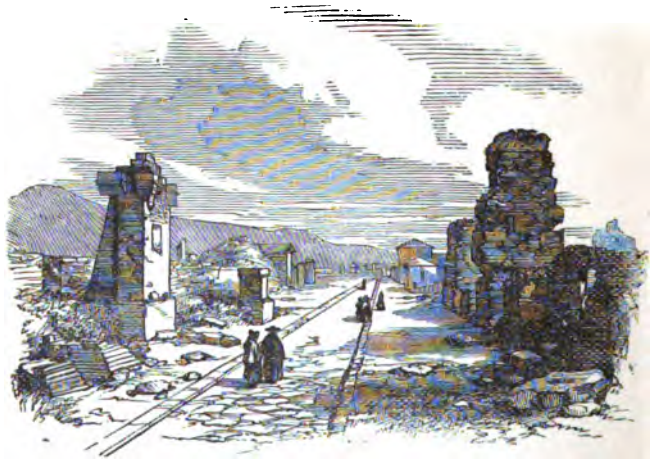
Not warriors of the world alone,
Contending for the glittering throne,—

The final, grand, triumphal hour,
The crown, the scepter, and the power;
Not these, the heroes we shall bring,
Be ours a humbler theme to sing;—
The noble host of martyred slain,
Their smile at death, their piercing pain,
Their throne, their crown, their sceptered
power:
And when the grand triumphal hour
Shall come, at Resurrection morn,
The trophies which their lives adorn.

In the Dark Days,—at midnight hour,
When Persecution's awful power
Raged like a lion, fierce and bold,
And wealth and beauty, young and old,
Fled to the mountains far, and found
Refuge in clefted rocks profound.
Methinks that Satan's wily wrath,
Tracing the long and bloody path,
Must tire at length, and find relief
From the great burden of his grief;
For now a Mightier Power withholds

The direful stroke, whose arm controls
This faint expression of his ire,—
The rack, and chain, and sword, and fire.

Outside the limit-walls that day,—
More than a league, it seemed, away,
We sought adown that "Queen of roads,"
Those subterranean abodes
Where Christians long were wont to live,
And on their sacred altars give
Earth's comforts. Tangled vines surround
Their entrance; beneath, are found
Large excavations, caverns deep:
We grope along the rugged steep,
A narrow way, and damp as death,—
Renew instinctively our breath;
Then lights, for we are not misled,
Stream through the darkness just ahead,
Enter the low and narrow door
And blaze the gray old tufa floor:
When lo! the gloomy walls expand
Into a stately arch and grand,
Now here, now there, diversified



THE APPIAN WAY.

With gems of art on every side.

A temple—hewed in solid rock,
So worshipful; here, where the flock
Of Christ gathered in other days,
Were wont to hymn sublimest praise.
Saints in these caverns silent slept,
The faithful here in anguish wept,—
And here rejoiced that for his name
Were counted worthy of the shame.
Oh midnight horror! Shall it reign
Like night in depths of ocean main
Forever? Shall there come a day
To scatter such dense clouds away?
Some marble steps before the door,
Your entrance within entice;
Mosaics decorate the floor,
Of delicate and strange device;
The walls covered with stucco white,
Or pigment red, with beauty bright;
Semi-detached, firm pillars stand—
Cut in volcanic rock. The hand
Of Art alone had chiseled deep

Cornice and capital, which keep
Their proud position in the nooks,
Where each on each his fellow looks:
Niches, at the angles of the walls,
Are cleft for lamps which light these halls;
A strong and arching roof, sky-lit,
Few struggling rays of light admit:
Four pillars from their sockets rise
Near to the walls, sufficient size
For table bases,—doubtless, where
Were taken sacraments with prayer;
Around which, lattice work is wrought;
'Twas here the sacred teacher taught.

Stay, and one curious thought bestow,—
On every side, above, below,
Are subterranean chambers, strewed
In groups, which were in darkness hewed;
Tier above tier, room after room,
And each a martyr's royal tomb:
These faced with blocks of marble, all
Elaborately carved to taste,
Present in this sepulchral hall,

Inscriptions elegant and chaste;
In gilded urns their ashes rest,
Their names in fragrant memory blest.
Here the Sarcophagi,—deep cut
In solid marble, long-while shut
And sealed against the elements,
Sunk in the pavement. Sentiments
Of filial love and pious care,
Adorn these tombs—rich, old and rare.

Deep in these crypts, Pastors of Rome
And worthies, found a quiet home,—
Who gently dropped this mortal frail.
Unto our view the heavens unveil
A glorious army! what can add
To them of joy, in white robes clad!
Art-gems, set in these secret walls,
Their portraiture adorns these halls.
Here, they in priestly robes, the grand
Insignia of their office, stand;
Wearing the stole and tonsure bright,
And nimbus, dazzling to the sight!
O wondrous City of the Dead,

Whose sepulchers have not misled
The lowly pilgrim at the shrine
Of saints; caverns where lamp lights shine,
And where the ardent fires aglow
Upon the hearth, their warmth bestow.

A time of worship,—lamps were hung
And on the congregation flung
Their mellow light, and torches flamed
Along the labyrinths; men came
And bowed them there, not to be seen
Of men, hushed in the pure serene
Of worship that subdues the heart.
Fountains unseal, that there impart
Health to the multitudes who bowed
Their heads, when something like a cloud
Of flaming glory o'er them hung,
And on them heavenly fragrance flung.

One was their glorious Lord; their vows
Richly, his grace and strength endows·
One Fatherhood in God above,—
One bond of unity in Love;

One brotherhood in Christ the Son,
Whose Church in heaven and earth is one,
One Spirit, by whose mighty power
They stand; their Bulwark and their Tower.
One spirit fallen, now reborn;
One glorious Resurrection morn:
At one Baptismal scene they stand
In fellowship of heart and hand.
Out of one Gospel Mint are coined,
All hearts in one Communion joined.
One faith, one hope, one joy, one strife,
One Head, one Truth, one Way, one Life.
One Kingdom's universal reign,
One vast Eternity sublime;
One Hell to shun, one Heaven to gain,
And only one probation time.

Low bowing, as their hearts prepare
Their lips to utter words in prayer:—

Oh Thou, to whom night is as day,
Look on our darkness, and survey
These sorrows and our mighty woe!

Look, and thy strengthening Grace bestow:
Behold, O God our Shield, to Thee
We hasten with the Beggar's plea.
Father, forgive those tyrants bold,
To their dark minds thy truth unfold
Who trample down the streets of Rome
The blood of innocence, many a home
To execution given—set forth to wait
The day of slaughter—desolate.
Yet, Elder Brother, through a sense
Of tender care and providence,
Lifting the hand, the feeble knee,—
We stay our fainting hearts on Thee.
Forgive, and let us find that place
Hid by the shadows of thy Grace.

Omnific Word! whose thorn-pierced brow
A crown Divine in glory now
Adorns; whose portrait on these walls
We often traced, stone-cut in halls
Or tablet-aisles. Thee, we adore!
Whose tender love our burdens bore.
Transfused in Thee the Father shines,

Whose full-orbed countenance enshrines
So much of Heaven, pity and power,
Thy life fragrant as summer flower.
With joy thy servants own thy sway.
Oh hasten on the glorious day
Foretold and by the Prophets sung.
Yet down through all the ages rung
Let us behold thy Glory, stand
Before Thee and from thy command
Instructed, will go forth to bless.
Great Intercessor! wilt thou press
Our plea before the Father's court,
Our halting steps raise and support,
Safe bring us to to the world above.
Thine be the Heaven, Thine the Love.

I.

Praise ye the Lord, ye heavens above,
And wondrous heights confirm His love.
Ye shining hosts of angels bright,
The sun, the moon, the stars of light,
The floating firmament on high,
And cloud-born waters of the sky.

II.

Praise ye the Lord. At his command,
Created, 'stablished by his hand,—
The verdant valley, rocky steep,
The monsters of the rolling deep,
The fire, the hail, the snow, the cloud,
The stormy winds and thunder loud,

III.

The hills, the snow-capped mountains fair,
The fruitful trees and cedars rare,
The beasts and every creeping thing,
The very birds of every wing;
The proudest king, the people, praise
The Lord our God of Ancient Days.

IV.

Princes and judges of the earth,
Young men and maidens in their mirth,
And little children with their sire,
Praise Him upon the trembling lyre;
His excellence and glory bless,
His people's praise and Righteousness.

Thus worshipful, the service o'er,
These friends of Christ through open door
Retire,—but not to safe repose.
Before another evening's close,
Where tyrants rule, new perils wait;
The terrors of impending hate
May weave a Martyr's Crown for those,
Who triumph in the face of foes.

CHAPTER II.

THE MARTYRS.

A HUNDRED Martyrs at the stake.
A hundred, at the morning's break,
A hundred, light the evening fires—
A hundred on their funeral pyres!
Who died in hope; and yet that day
More luminous than "Milky Way,"
The path they made to glory. There
Long time it grew—the Church of God,
Fast founded on the Ancient Rock,
Marking the steps of Faith they trod.

Each day were multiplied in Rome
Believers, added from the home
Of many of ignoble birth,
Or the dilapidated throne
Of Cæsar's household. Under Rome,
Beneath the Capitoline dome,
They lived and loved, making these rooms
Their home for months, perhaps for years,
Defences from their mortal fears.

The *Luminairi* pour their light
And ventilating air within.
Descending through a stairway flight,
Where the true Catacombs begin,
Are labyrinthine corridors;
Five stories deep our feet were led
Down through the chapels of the dead,
Where long wandered the Confessors.
Five hundred miles these winding ways
Extend! down sombre depths two score,
Perhaps to fifty feet or more—
Where even feeble struggling rays
Come not; where once volcanic fire

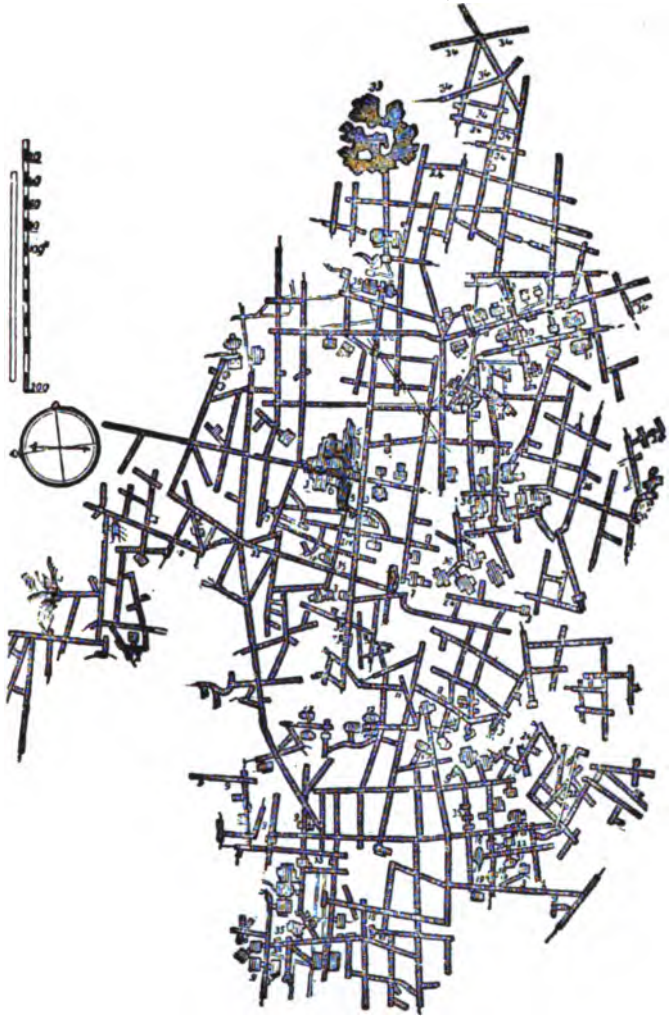
Belched from earth's babbling mouth ablaze,
Now cold ; *so may the white-heat ire*
Tyrants have kindled for these days,
Irradiate on them in vain
Who wrestled for the faith ;—now reign.

These sacred chambers, deeply hewed
In the soft porous tufa rock,
Defended long the ancient flock
Of the Messiah. Prayers endued
This consecrated holy place.
Each story had its graven walls,
Each chapel, too, its sacred halls,
Where lived this persecuted race ;
Each with the symbols of the past
Adorned : pictures of Prophets cast,
With drapery of sacred scenes
Are here,—where affluence once reigned.
On these dark rocky beds remained
The inspiration of the soul
Of genius, which expressed the goal
Ideal which the life blood warmed,
Records a faith sublime, that wings

Its happy flight the ages through;—
The pure, the beautiful, the true,
The Gospel of Redemption sings.

Tombs of the blessed saints are here,
Held fragrant in our memory;
Their dust, by many a friend and dear,
Is laid in this dark gallery,
Deep excavated in the rocks
Within the walls. On marble blocks
That guard each entrance to the dead,
Deep-cut, some tender words were read.
Engraved beneath a branching palm,
The figure of a dove or lamb,
Beneath the cross, or sacred fish,—
Some slight expression of the wish
Of parting friend or sister dear,
Or mother, is recorded here.

O, wonderful that ancient Art!
That stones deep-cut, unearthed, impart
Such treasures to the curious view—



PLAN OF THE CATACOMBS.

Five hundred miles these winding ways extend.—Page 20.

Of dross refined, the tried and true
Of Rome's magnificence; no crown
More dazzling than the Martyrs:—down
Through mighty Cæsar's golden years—
The earth's dread ordeal of tears!
How strange! no grander lives were wrought
With sweeter memories were frought,
For ages yet to be. Lo! where
Are now the robes Imperials wore?
Their gold and purple, stained with crime,
Fringed with the tinsel of their time?

When twilight deepens down the sky,
The struggling moonbeams, feeble, shy,
Send forth a sympathizing ray
To light poor wanderers on their way—
Who, under cover of the night,
Oft quickly to the markets hie,
Their various needs and wants supply;
With flowing tears that blind the sight,
Oft venture to some cherished spot,
Or threshold of a friendly cot,
Revisiting their former friends

And customed scenes, till nightfall ends;
Friends, neighbors, quickly gather round
Who with God's earthly gifts abound,
Are ready to divide their store
And sympathy and comfort pour.
Regaled by breezes from above,
Refreshed by solaces of love,
They then retire; their simple fare
Each with the other vies to share.

Sometimes in humble garments clad,
By poverty made doubly sad,
They drink from gushing fountains there,
Partake of food that friends prepare.
At times these fugitives are fed
From hidden chambers in the crypts;
Abundant fruits, grains, wines and bread
There stored away, await the hour
Of Persecution's vengeful power.

Yet once, bethink their lowly state!
Ye who with pride of wealth dilate:
The poverty, the pinching want!

Think of the barbed dart, the taunt
Of enemies! behold the face
Pallid with sickness, view the trace
Of beauty, or of strength their own
Once cherished, now forever flown.
O wonderful! the weary eye
To which the glorious sunlit sky
Has seldom come,—perhaps for years
Have full orbed sorrows flowed in tears;
And all because they loved the cross!
They loved the crown as well—the dross
Of worldly pleasure won not; love,
Fast bound them to that Friend above,
Prompted to deeds unselfish, brave,
Unnumbered woes—their hope, the grave.

These soldiers of the hated Cross,
Those who have counted all but dross
To win the knowledge pure, of Him
Who in a rock-ribbed sepulchre
Was laid, are hither brought in dim
Of midnight torch. How oft occur
Such dangers, that the flaming lamp

Extinguished to elude pursuit,
Into the darkness and the damp
Is cast away. Still resolute,
In armor of defences clad,
Bold Roman Guards with frenzy mad
Oft urge the Christians' hasty flight—
Who plunge in intricacies deep,
Or dash resistless out of sight,
And still serene their vigils keep.

Perchance the sweetly solemn lays
Of Christian worship and of praise,
Whose soft and measured cadence steals
Down the long corridors, reveals
Their prey—the soldiery amaze!
Changing the purpose of that hour
With saving sanctifying power.
Not always thus, betrayers bold,
Smit with a Judas' greed for gold,
Surprise them at devotions pure—
Their refuge oft their Sepulture!
Thus while they ministered and prayed,
Such was their fearful tragic fate—

Daily to each new perils wait.
O sad, mid sacred rites and prayers,
The hush of every whispered groan.
Even in caverns deep and lone
That one of this dear life despairs!

Impenetrable gloom! no light
Of day breaks on their customed sight.
Around the Martyr's fiery brand
Were virtues moldering embers fanned;—
Love's inextinguishable flame,
Faith gazing on a burnished name,
Exultant hopes, immortal fame,
And conscience quick—illuminate
Abodes so dark and desolate.
There wit and wisdom oft distill
Through intellect and heart and will.
There Reason's ruddy face is lit,
Her brilliant flashings far remit
The darkness. These were the rays
That wandered through the gloom, the fount
Bubbling hard by from Zion's mount –
Earth's echoes to remoter days.

Upon the rocks, not soon to fade,
These wonderful inscriptions laid
With mystic Monogram, the sign
Of martyrdom, their names enshrine.
"In peace they sleep; will wake to live
"Forever, and refreshment find.—
"Called hither by the angels.—Gave
"Their blood-stained bodies to the tomb.—
"Their ashes sifted to the wind,
"Their souls sparkle beyond the stars
"In palaces of ample room.—
"Forever dried their weeping eyes.—
"Hushed are their bosoms heaving sighs,
"And their all deathless spirits rest
"Within the holy tents.—The blest,
"The beautiful, the good are there;
"And crowns the conquering heroes wear.
"Hither the legions quick repair.—
"Hail! Farewell. May God refresh thee!
"Have thou a prosperous voyage.—
"Not yet two little years of age,
"May the earth be light upon thee.—

"To a sweet and prattling daughter;
"Good Cheer! quaff the cooling water.—

"Pius, he sleeps among the good.—
"Most chaste and modest wife
"Of wondrous faith; wise, pious, kind,
"My Dear; sweeter than light and life,—
"God's little lamb.—My little dove.—
"O take me to thy self, my Love.—
"Now sleep in peace among the just;
"Farewell. Eternal light to thee.—
"Buried with tears in this damp clay,
"With us, how very short his stay;
"Asleep in Jesus Christ our Lord."

In a few Pagan chambers trace
Inscriptions, and the contrast mark.—
"The cruel fates me snatched away.—
"Fearfully hurried in the dark
"On the unknown infernal bark,
"Close by the river brink; no ray
"Of hope here penetrates the gloom.—
"All that is left to me, this tomb.—

"Dear mother earth once nourished me
"And now receives me to her breast.—
"Neither to you nor yet to me
"Is granted the forever rest.—
"Good cheer! for none immortal are.—
"Living, I lived on sumptuous fare.
"My play is ended now, and soon
"Yours will be, forever; Farewell.—
"All that I ate and drank I have,
"And what besides I left, I lost."

Sweet memories linger, guard each name
These rugged grottoes give to fame;
Of noble deed, and thought, and worth—
The truest noblemen of earth!
Whose lives were the foundation stones
Deep laid, on which proud Rome had stood.
The wise, the pure, the great, the good,
Whose sweat and tears and blood and groans
Are here depicted on the rock,
That guarded once God's ancient flock.

Nor marvel! linger here; why not?
Illustrious labyrinths of death,—

Rather of life, hushed to a breath!
Not here the Christian's lonely lot
Alone inspires; abundant joy—
Written in characters of light,
Embossed with gold without alloy,
And sacred as the robes of white,
Or relics in the sculptured urn,
Earth for a thousand years enjoyed:
Where artists' various skill employed
To make the marble breathe, so rife
With beauty and the glow of life,
Their ardent forms reanimate.
We would admirers, emulate
Their virtues who now sheltered, deep,
Down in the Rock of Ages sleep.

CHAPTER III.

CREATION.

THE Pastor of the flock is heard,
Discoursing from the Ancient Word.

Primeval Night—brooded the waste
Of Chaos, and his wings embraced
The farthest bounds of space immense,
Before that burst of radiance
Creation saw;—astonished heard
The fiat of His potent Word—
Who is the Light, Offspring Supreme,
Eternal, Co-eternal Beam.

When first that joyful morning broke,
God *smiled;* the universe awoke!
The empty realms of darkest death
Were moved by his Almighty breath:
From void abyss the orbs of flame
Ten thousand times ten thousand came.

God *spake:* see round the centre roll
A million suns on steady pole;
Afar they dart the kindling ray,
The all-pervading law obey:
The lesser lights pursue their race
New-poised within the void of space,
Each onward move in ample round,
No discord, not one jarring sound.

God's Home on high—His Holy Place—
Was the grand centre of their race:
Around the High and Holy One—
Whose palace was the central Sun,
Where systems piled on systems, swung—
World after world a myriad hung.
All round their centre, centres roll;
Complete, extended, boundless, whole,
Uncircumscribed and limitless,
They wheel around that realm of bliss
On which His Throne shall stand secure,
Whose might and glory must endure.

The glorious God, *unveiled* his face,
And light o'erflowed unbounded space,

Till worlds had drank the silvery tides
Poured round their ever-blooming sides;
And isles of green and clouds of white
Were bathed in floods of liquid light.
He, from his throne, *put forth* his hand
To fill the sea and pile the land;
He made the mist, the floating cloud,
The lightning, and the thunder loud;
He made the earth all bright and new,
Each herb and tree before it grew—
And ere 'twas in the genial soil,
Or man had learned to till or toil.
He formed each plant and spire of grass,
The verdure of the rolling mass,
The beasts and every creeping thing,
And every bird of every wing:
He blessed, and called them very good,
Living in happy brotherhood.

Just from the hand of God, and fresh,
Two glorious spirits clad in flesh—
Pure as the dew, or fountain jet
Or nectar of the floweret—

Appeared in Eden's lovely bowers:
Adam, with wondrous pristine powers,
Gentle as evening's quiet hush;
And Eve, fair daughter all ablush—
Reflects the rosy from her cheek—
When eye and lip and soul bespeak
The hope, the joy, all graces true
To God, to each,—love's proper hue.
Their lives in holy bonds are wed.
Here nature's choicest dainties spread
A rich repast on velvet blade,
Beneath a dome of pendant shade.

When all the mighty work was done—
World joined to world, and sun to sun—
All beautiful and bright and fair,
Think you the angels were not there?
They seek the presence of their King—
Their offering to his Altar bring;
Robed in the azure of the sky,
The lightning flashing from their eye,
A gorgeous crown their brows embrace,
And with their wings they veil their face;

While in his presence they appear,
O'erawed with glory, not with fear.
They come from far, they wing their flight
Just from the dazzling world of light,
With organs of eternal praise,
To Him enraptured anthems raise.
Creation's joy, their hearts inspire,
Touched by the sacred Heavenly fire
That burns, and bursts, and glows, anew
To God, the High, the Pure, the True.

O when the sons of Heaven of old
Swelled their first praise, or rolled
Their anthems o'er the mighty throng,
Assembled worlds with joyful song
Set to the music of the spheres,
Rolled ever on through endless years.
These sons of God without delay,
Methinks, were quickly on their way
To search the realms from near and far,
And climb the hights from star to star;
Or let their mighty vision sweep
Where space is but the endless deep:

Far in the distance they descry
A little speck—they quickly fly
Descending through the realms of air
To reach the worlds of glory where
A happy sisterhood revolves,
Each planet in the light dissolves.
They pass the stars, they pass the sun,
They pass the moon—their triumph won.
This new-made child of Heavenly birth,
They name it first—*Our Beauteous Earth.*

Mind was of nature all Divine—
Completely made to soar and shine;
To range the beauteous fields of thought
In which God's wondrous hand had wrought
Earth's Angels, clad in form erect,
Were good, and quick of intellect;
With reason right and heart so pure
That naught within could ere allure
Their feet from paths which virtue trod,
The path of safety and of God.
They loved the beautiful and fair
On land, in sea, and sky and air,

Earth's crystal founts and shady brooks,
Old rock-ribbed haunts and quiet nooks,
Her towering cliffs and lowly vales,
Her lakes and seas, in calms and gales.
To them the flowers their fragrance gave,
For them the mighty forests wave;
To add one joy, the verdant fields
Are spread with all that nature yields.
On every plain, on every hill,
The tides of life in every rill,
Swell and reëcho in each heart,
And joy unspeakable impart.

Each tiny grass and humble flower,
Each little fruit—or sweet or sour—
And bud and blossom on each tree,
Or fragrant leaf the eye can see,
All speak of God in thoughts sublime:
They see it traced in every line.
They see it written on each cloud,
Or hear it sound in thunder loud,
In tempest and in ocean's roar,
As dash the big waves on the shore.

They see it glow in stars of light,
Or twinkle in the dews of night,
In pebbles, and in grains of sand,
On sea and sky, and flowery land;
Indeed, no spot that did not shine
Reflected from the hand Divine.

O happy, blessed, immortal pair!
What joy, what wealth of love they share.
But who would sing that rapturous song,
Sings not the Heaven-sent burden long.
Imparadised, God gave to man
The Law: the prohibition ran
Distinct: *The fruit of every tree*
Eat freely—and to thee and thine
Be joy—except which is most just,
Knowledge of Good and Ill thou must
Not eat or touch. Thus disobey,
And thou therefor, that very day,
Shalt surely die. They plucked, they ate—
Were driven from their fair estate!

One Sin,—and desolation wide
Sweeps on, an ever deep'ning tide—
Their every human power disarms!
Their spirits quake with wild alarms—
Are borne resistless to the doom
Of sorrow, labor and the tomb.
Time and Eternity! what cost!
They shudder—groan—with anguish tossed.
One sin,—her progeny, how dread!
Each, like Medusa's hydra nead,
From which a thousand eyeballs glare:
And woe and wrath are mingled, where
The forked tongue and barbed sting
Their venom-exhalations fling.

O miserable of happy days!
O dread reality! what praise
Is due to Him who wields the rod
Most just, of the avenging God!
Can He, the Holy One, above,
Restore to favor, trust and love?
Put off a space—and grant him time
In sorrow to repent his crime?

MAN MAY FIND GRACE! Harp, lift thy voice!
Forever over Death rejoice!
Where is the Lamb? Harp, melt with praise!
God's Offering—"Ancient of Days."

O Prince of Heaven! O Power of Grace
And matchless Beauty! Leader, Chief,
Of that immortal host who trace
Thy glory in that grand relief
To mortals from their direful woes!
O Savior! Prince! whose heart o'erflows
With tenderness, Surprise of Heaven!
Imperial Delight! whose brow
Stands thick with stars, whose life is given.
O Love unmeasured! truly now,
Our Lord tents in the flesh; All Hail!
Uninterrupted joys unveil.
His mercy-guided arm supreme,
From ruin snatched our falling world
And bears aloft! O what a theme
For wonder, else it had been hurled
To utter wreck—now held in light

Of Heaven, well orbited its flight.
Hope in the bright'ning distance gleamed,
God Glorified, and man Redeemed.

CHAPTER IV.

TRIAL OF FAITH.

WHERE mountain precipices frown,
As gathering streams from raindrops down
Leap over jutting cliff and flow
Through winding gorges deep below—
Sweep fiercely on with gathering wrath
'Twixt spray-bedrabbled boughs their path,
Until a broadened river's bed
By hill and flowery valley led,
Reaches the sea. 'Twas thus the flood
Of surging wealth of birth and blood—
The eager motley crowd and vast—
The populace of every cast,
Thronging the Via Appia

And the Via Aurelia,
Down the Via Ardentina
And the Via Praënestina,
Appear—from streets suburban glide,
A full, resistless, restless tide.

Here met and mingled hoary age,
Poet, Philosopher and Sage,
The Commons and Pretorian Guards,
Women, to whom are given regards,
Who glide in fashions giddy whirl,
In tunic, turban, jet and pearl.
Each various group press on with will
Over the Capitoline hill,
Some down by the old Forum march
Before the temples and the arch
Of Titus; while wending along,
Ripples of wit and careless song
On many a lip, they hardly knew
Whither they went as forward through
Crowded streets of the city passed—
To reach through devious ways the sea
Rippling, of upturned faces full.

This wondrous confluent stream
Flows in—each face agleam—
Until a hundred thousand wait
Within the Coliseum gate.

Each side are terraced seats and long;
Around the vast arena throng
The multitudes. Within the wall
Wild savage beasts the heart appall,—
Huge lions from Numidias lands,
And wily tigers from the sands
Of Central Africa, and men
Dragged from the dark and dismal pen
Just opening. Behold, they come!
And suddenly the mighty hum
Of busy rustling lips is hushed,
The cheeks once colorless are flushed,
The eye is fixed, and silence reigns.
The prisoners, so late in chains,
Stand forth—beholding and beheld!
The walls completely sentinelled.

INSCRIPTIONS.

Within this broad arena stand
A hundred Christians, hand to hand!
No marks of fear upon their brows,
Still unrecanted are their vows!
Roarings reverberate, for then
Fierce angry lions from the den
Leap wildly forth, casting a gaze,
Fixed, short and fiery, eyes ablaze—
On every side wild terrors shed.
With hungry gnawing maws unfed—
They paw, they roar, they gnash, they spring,
Till leaping far—they grasp, they cling
To each his victim—widely tear
The anguished body—laying bare
Fresh mortal wounds—drinking the flood,
The scarlet jettings of their blood.

One victim touched the heart, the home—
Dragged forth from subterranean Rome
To glut the tyrant Decius' rage—
Whose life with generous blessing frought,
His goodly name and hoary age,
And venerated service wrought,

Should shield—but nothing in these days
Can long divert the public gaze.
Unarmed, attended by the guards,
And standing forth a hundred yards
Or more, ere stretching on the bed
Of purple—making ready—said;
"*O Emperor, I am, indeed,*
A Christian! yet will not plead
My life. Know ye that I have fought
A goodlier fight than this—have sought
The joy, the love, the living peace
Within—Silver or gold allure
Me not—on Him the great surcease
Of sorrow, fix a steady eye.
In Christ I stand—nor aught can move
My purpose—what can I but die
For Him who wins me by his love
To Heaven." A mighty murmur rose—
Tumultuous storm by all his foes!
Thousands responsive cry—"Away
This superstitious sect this day!"
The old beheading block they brought
And battle-axe with figures wrought,

Thus doing, said: "The laws direct,
Thus always to this hated sect!"
That day who perished at his post
Was of Christ's sacramental host
A firm defender: truly well,
Like him on Pisgah's height, he fell
In sight of Heaven—of glorious prime—
Ripe for the golden harvest time.
His body by permission, laid
Where loving earthly friends had made
Deep cemeteries in the walls
Of St. Callixtus. In these halls
Or chambers where they laid him, rest
Vast numbers of the unknown blest.

A day of carnage—many more
Within the wide enclosure thrust,
Defenceless maidens gently bore
Assaults—lo! fifty tigers rush
Bounding from dens on either side
And wildly round the centre glide.
O blood thirst Romans! such a heart
Of stone—what passion can impart

To pity? what mysterious fane
Receives such sacrifices slain,
Thirsts for the purple of this rite,
Drinks thus in this assembly's sight?
What cause? from the arena's sand,
Hark! hand in hand this fearless band
Raises a note of dying praise—
The echo of the coming days.

I.

How long, O Lord! holy and true,
Dost Thou delay avenging blood?
But Thine be done—thy purple flood
Can wash us white—our hearts renew.

II.

Thanks for the chastening of his rod,
To Him who raised our ruined race;
Who triumphed by Almighty grace,
And made us kings and priests to God.

III.

O Death, where is thy sting? O Grave,
God's subterranean road to bliss:

From such a dying world as this,
The Crucified—alone can save.

One by one their voices languish—
One by one with mortal anguish,
Are carrying on high their song—
Which they and all in Heaven prolong.
The struggle brief—the strong, the weak,
The beautiful, the sweetly meek,
The bold, the terrible, the wild,
Were mingled—hundreds there were piled,
Resolving in this furious fray.
The body to its mother clay—
The soul to Heaven—to each well done,
The envied martyr's crown is won
There was the hiding of his power—
The Christ in them—the glory hope—
There was the Christian's secret out
With victory their latest shout!
While thousands gazing, blindly grope
And weary of the passing hour.

Thus every way, they Christ proclaim.
The vast intent assembly see

The logic of their lives: they hear—
The "*unto Him who loved and washed*
Us in his blood;"—the ecstasy
Of hope—and thus, strong, deep and clear,
Witness the force of truth just flashed
Upon the mind or buried deep
Into the human will, to reap
The harvest which these deeds inspire.
As lingering multitudes retire,
The mingled words—"faith, hope and love.
Mysterious! their Christ above!"
Are heard distinct: from this sad day
Some in new accents learn to pray;
Some to the Catacombs retire;
Others at Christian homes inquire
The Way. Thus grew the living word,
Thus through the Capital was heard;
Patrician and Plebeian see,
Philosophers and bearded Priests,
The rulers of the sacred feasts
And Emperor and Guards agree,
That innocence and virtue shine
In man or maiden, young or old.

More than the golden wealth untold
That overlays Apollo's shrine.

CHAPTER V.

PAGAN DEITIES.

Gods of the world—or far, or near—
And goddesses of love and fear!
Come quickly to these seven hights,
Mingle your various strange delights;
Where worshippers your statues rear—
Your Temple's sacred rights revere.
Come from Olympus, once again,
Father of gods and king of men;
With bright-eyed Juno, come once more—
Let Argus and her sons adore—
And all the fair ephemeral train
Of nymphs which boil the surging main.
Come from the ferry boat of Styx,
Come from the caverns of the Nyx,
Come from Hesperia shining far,

Come Sol and Luna's flaming car;
From where the golden apples grow,
And Aides' plunging rivers flow.
Come, dwellers on these lofty thrones
Where winter storms in howling tones
Triumphantly sweep ever on,
And ancient cedars bow anon;
Come where a grand libation's poured—
And gods and goddesses adored.

Goddess of Beauty! at whose shrine
Inferior deities resign
Their wonted loveliness and grace,
Whose brilliant countenances trace
From torrid clime to frigid cold,
From east unto the gate of gold,
No sweeter, softer, lovelit eyes—
Thy cheeks the rosy of the skies;
Lips gently parted, floating hair
Stirring the odor-ladened air;
Enchantress! now thy magic breathe—
Whose tender, warm and burnished glance
Quickens the step of sea-maid dance—

While Satyrs blooming garlands wreathe
To thee, to thee, alone, is given
To hold serene the keys of Heaven,
Open the golden gated way,
And tip the Orient with day;
And Art and Grace extend thy fame
Through lands of every tribe and name.
From thee reflects a smile supreme.
For thee, the vine and wild flowers gleam,
The violet and asphodel
And hyacinth, odors expel,
In darkling bowers where wood-nymphs hide,
And silvery dancing waters glide

Diana, goddess of the bow,
With lip and cheek and heart aglow!
Cease now thy chase and turn thee back
Over the hunter's mountain track—
Flashing, through forest glades so fleet
In shimmering shower or tropic heat—
Afar your ringing charming voice
Makes Nature's solitudes rejoice!

At thy approach, wild beasts retire.
Some in soft velveted attire
Of winter grey or summer robes
Betake to flight; with double globes
Gazing on thee in grove or sky,
Shrink at the notice of thine eye.
Come to this banqueting prepared,
Where Jupiter, the golden-haired,
Presides in high authority!

Come youthful Bacchus, quickly up
To banquet with the ruby cup;
Thy brewed enchantments throng the boards,
Each Bacchanal all joy affords!
Pleasure distills from brimming bowls
Where wealth and splendor gayly folds.
A retinue around thee throng
Of multitudes—in plight devout,
Elate, aglow, with feast and song,
With laugh and cheer and merry shout.
Hail Grape-dyed Visage, ever hail!
Thy presence hither must not fail:

Thy worshipers with cheek aglow—
What treasures to thy coffers flow!

And thou, swift Messenger to men
From gods of every grove and glen:
On beams of light with sunward eye,
Thy glinting white wings cleave the sky
New-fledged. Wing hither thy proud way,
Nor in the realms of beauty stray;
By streamlets of the mountain side,
Let crest of ebb or flowing tide
Hinder thee not,—thy message bear.
Apollo, with his golden hair,
Minerva's wit and wisdom bright,
Or Mars with bloody spear for fight,
Delay thee not; though Venus stays
To catch the lips of loving lays,
Or Juno sweeps her burnished car,
While Pan and Chaos reign afar!

Thou wind-winged Neptune!—full of glee,
Whose pinions swift as lightnings wild—
Lashing to storm-vexed waves the sea—

The briny deep of ocean piled;
Whose mighty voice with ceaseless roar
Curls like a wave along the shore.—
Thine is the happy ocean life—
A Mermaid for thy water-wife;
While Nymphs and Dolphins ever near,
Moved by their love, perhaps their fear,
Announce with voice of loud acclaim
The fame of thy far-sounding name!
Or each, on odor-ladened wing
Bears special honor to the king.
When hurried with thy whirlwind steeds—
Their limbs dipping the silvery spray,
Trampling the bed of soft sea weeds
Or rushing to the furious fray—
Champing their iron curb, they hurl
Thy chariot wheels with dashing whirl,
Careering as they wildly leap
The billows of the wrathful deep!

Ye gods and goddesses! so rife
With ancient wisdom, wit and mirth,
Flooding with chrismal light the earth—

Rock, grove and glen instinct with life!
Come ye, from where your presence breathes
From Nature's flowery lap where wreathes
The odored vine, the brimming fount
Sparkling—and from the sacred mount.
From Tempe's most romantic vale,
The verdant forest hights to scale;
From where Achilles' ponderous spear
Was wielded in his glad career;
Where giant Hercules once strove
To slay the beast of Nemea's grove.

Perhaps, upon thy hither way,
Some fairy hand may lead astray;
May tempt thy wandering feet awhile
To loiter, and the hours beguile;
Perhaps that Hermes with his lyre,
Prometheus with his sacred fire,
Or even Clio's tragic song
May tempt thee and thy stay prolong:
Should Dido still detain the night,
With sweet discourse thy heart delight;
Or Comus banquet at his board;

Or Plutos watch his shining hoard;
Should Ajax skim along thy path,
Or fierce Achilles swell with wrath:
Hold on thy way—nor stay thy flight
Till gods and goddesses unite—
A noble, mighty, surging throng,
In one convivial banquet song.

Come, where the high Athena leads!
Where stand the ready snorting steeds
Of Phœbus for his chariot race:
While toward Olympus' trembling base,
Minerva turns her piercing eye,
And lifts her radiant armor high!—
There quaffs the offerings paid again,
And visits the retreats of men—
To teach the grateful world her lore
Where mortal worshipers adore!
Ye grand celestials! well we know
That ages of the long ago,
Ye came to nerve the hero's arm,
To sound the trump of war's alarm,
Or fill the plains and hills with song;

To-day, rock, grove and glen prolong
The melody,—in wind and wave
Where the immortals breathe and lave,
Gay Nature's gladdest forms are rife
With spirit beauty and with life.

Rome's lofty hights that day were crowned:
That vast assemblage so renowned
Receiving each, libations poured
On altars reared to gods adored.
Their feastings under verdant groves,
Their songs and gayeties were passed;
Their curious and nightly loves—
And all the sweets of rich repast.
Thus served, one stood thereup:—his palm
Waved gently the profoundest calm—
And then a voice.—"Ye gods declare
To human kind, if now ye are
Apprized, *what earthly power can stay*
This superstition and this day
The ancient altar fires restore?
The temple's service throng once more
With worshippers, whose sacred rites

Shall waft sweet incense from these hights?"
Then all that vast assembly, shout
Aloud! *what logic like the sword*:
What argument unsheathed can rout
Our common enemy, afford
Relief like this! *Far up the sky*
Reverberates the mingled cry
Of persecution; the air is filled
With scarlet words till hearts are chilled.

Then, first, began the evil days!
The saints of God pursue their ways
Diverging,—thus the people heard
The word of peace through Christ our Lord.
Some, to the rugged mountains fled,
Some, to the well worn paths blood red;
Others, to mighty cities came,
And some, alas! to caverns deep—
The Catacombs of wondrous fame—
Came sadly to these tombs, to weep,
Perhaps to die; as while the days
Rolled on, crushing their earthly hope,
To linger where no sunlit rays

Illuminate the gloom—to grope
In darkness—*nothing but the light*
Of the great God's eternal truth,
Through all this labyrinthine night,
To light the heart of age or youth.

CHAPTER VI.

INCIDENTS.

As when the earth to summer wakes,
Or dawning of the morning breaks,
And Nature's radiant fingers trace
New beauties on her smiling face;
So Rome, the upper city, stands—
To issue to the world, commands:
The Rome, that Cæsars saw arise
Magnificent as Babylon,
Or Baalbeek, city of the Sun.
Luxuriant, beautiful and wise!
Stands where the generations toiled—
One, through a thousand fruitful years,

The haughty nations long despoiled
By war, to poverty and tears.

But what were arch, or dome, or tower,
To Rome embedded in the rock:
Or pomp of state, or regal power,
To those beyond the tyrant's shock!
Those still retreats—those quiet homes—
That glorious wealth of faith—that rest
That comes to saints—the ever blest
Asleep within the spacious tombs;
Martyrs, confessors,—virgins all,
Of Christ the True and Faithful One.
Beneath that canopy of wall
Their cross illumines like the sun
Our sky, scatters the dark—those rays
To light with sparkling gems their ways—
Soul scintillations all Divine,
Through many generations shine.

DEATH SCENE.

A SISTER, loving and beloved,
In radiant grace of womanhood

Adorned, as forth she stood—
Ere by the silent messenger removed,
Our equal in the rugged race
Of life. Youth's blush upon her face,
Her heart heaved like the throbbing sea
With generous impulse, and as free—
Then placid and reflecting back
The Heaven within. There was no lack
Of love, or tenderness, or joy.
With scarlet cheek and pallid brow,
We almost feared to ask her how
Her health appeared, as day by day
She faded from this world away:
As snowflakes on the river's brink,
One moment glistening ere they sink—
Or as some brilliant star of night,
Fades with the morning's dawning light—
So she as gently sank away,
As the last tints of closing day.

Long days and longer nights were passed
Before the longest and the last.
What memories still linger there—

The watchers' look, the tender care,
That midnight summons, and that bed
On which she suffering lay—the dread
Of such an overwhelming grief—
And God the only sure relief.
Tears from their deep'ning fountains leap
From eyes which unaccustomed weep,
Friends, relatives are gathered near—
Heart-treasures held in memory dear:
The Father bending, took her hand
In his—for Mother to the land
Of spirits long ago had passed
In peace—and pressed it close, then cast
A look of ardent sympathy:
The sisters, bowed with nightly care,
Brothers attending, too, were there;
Each, humbled now as hearts were riven
And wept, though not to weeping given.
Then with a voice distinct and clear,
No quivering of lip with fear,
She uttered that sublimest word
Of life and love—JESUS—then heard
That now the Messenger had come

Of death;—hushed be the whispered hum,
And mute the lip,—"I'm going now— '
While dewdrops gathered on her brow,
And silently the eye grew bright—
As then the spirit took its flight,
New-fledged for the immortal, far
Beyond the scenes that death can mar.

THE BLIND GIRL.

In Saint Cecilia's lowly crypt,
Where fossors in the tufa chipped—

There lived a gentle maiden fair,
With brow of light and curl of hair,—

At dawn, at evening, and at noon,
Queen of the fairest flowers in June;

With eye once tender as a child,
With cheek a crimson when she smiled.

But she was blind! the orbs of light,
Rolled in their ever-during night;

Her cheeks in awful darkness pale,
Fanned by no sweet refreshing gale—

Yet in her soul, a bright desire
Spangles the eye with kindling fire:

Through sombre avenues, her feet
Familiar press the winding street,

A guide, interpreter and friend!
Thus duty with devotions blend.

Confessors there with holy fear
Into this midnight darkness peer,

She grasped the hand of youth or age
Escaping from the Tyrant's rage,

And hurried on without delay
Along the dark and narrow way,

To holy shrines or chapels press,
Where Saints, all-joyful faith confess.

Rude graven thoughts, her fingers trace,
Of glowing deeds discourse with grace.—

DIOGENES-FOSSOR-IN-PACE-DEPOSITVS
OCTAVIS-KALENDAS-OCTOBRIS

THE FOSSOR.

There was the *anchor* rudely drawn,
Of hope so eloquent, the dawn.—

There the *true vine* her branches spread
Fragrant and fruitful overhead,—

The rustic flower in emblem new
Of Sharon's Rose—the Pure and True.

Here Divine Orpheus tunes his lyre,
And Argus *hundred eyes inspire.*

There the old Hebrew idyl glows
Where death-shade lingers to repose.

Her locks with drops of night are hung,
Love's ardent canticles are sung.

THE BURIAL.

How oft some burial service led
Saints to the City of the Dead;
Where no Italian sunshine glows,
Are many tears in anguish shed.

They lay a youthful form to rest,
Where no rude hands its sleep molest;

Brought hither by some loving friends,
Whose care their faithfulness attest.

The noble, bleeding corse is laid
In sombre avenue and shade;
'Mid crumblings of mortality,
The young, the beautiful must fade.

For he a valiant martyr, was
Obedient to the Roman laws;
Yet on the broad arena fell,
Victorious for the Master's cause.

Who gloried in the purple gore
As angry beasts his body tore,
Ambitious of a martyr's crown—
Reproach and shame, he meekly bore!

They crave his mangled form, to bear
Down to this quiet resting, where
So stealthily at midnight hour,
They lay with tears and pious care.

Hewed a new casket for him there—
Embalmed in aromatics rare—
So like the manner of his Lord.—
Clad in the white that angels wear.

Thus dearest friends—a noble throng—
Chanting the hymn and sacred song,
"My Soul return unto thy rest,"
Bear sorrowful, the corse along.

What they had known before, forsooth,
Saw through his narrow grave the truth,
A thousand times more light and clear,
That they had wept this fallen youth!

Death was, indeed, *his natal hour*—
The bud just opening to the flower—
The birthright of the soul above—
Now born a king, he reigns with power.

Sweet hope! the coming of that day,
When heaven and earth shall pass away;
The resurrection triumph won,
Sheds over each, her glorious ray!

One soul released from bondage here,
One soul retained in memory dear,
Till mortal to immortal wakes;
And joyful, Saints in Heaven appear.

PICTURES.

Sincere and honest doubter, pause—
Mark the *unfoldings* of this way;
At every step what wondrous scenes!
Look, that they lead thee not astray.

These Pozzolona grottoes speak—
Shall be the witness to thy heart;
Light through these marble tablets shine,
And life, joy, comfort still impart.

Lean heavy on the guiding arm,
To the Interpreter attend;
Your eye on every blazing line,
That ancient Hope and Faith defend.

Here classic pagan symbols blend—
Here Christian thought shines out anew—

The form, the drapery is old,
The spirit hid within is new.

Here figured is Diana's hart,
Drinking from flowing water brook—
The *soul* which hunted, thirsting, stands,
Quaffing with eager, anxious look.

The Cross, intensely loathed, abhorred,
The badge of infamy and shame;
Under the chrismal touch transformed
To glories that surround His name.

They see it in the fern and flower,
In bird that skims the rippling air,
The yard and mast of gallant ship,
In act of swimming and in prayer.

The Dove, that holy sign of faith,
Those light-winged coursers as they bear,
Not Venus' airy chariot,
But Grace, on gilded wheel rolls there!

No far-famed olive branch of peace
In great Minerva's woven crown,
But Christian—victor in the race
Which seemed to them of chief renown.

The hare, that burrows in the earth—
The lion, vigilant and bold—
The fiery steed whose course is run—
Types that some various truth unfold.

The Savior weary at the well—
From the five loaves are thousands fed—
His entry to Jerusalem—
The better wine when hearts are wed—

Here Daniel in the lion's den—
Three Hebrew children wrapped in flame—
Elijah's burnished chariot wheel—
And Jonah's grave of ancient fame—

The serpent and the lamb are there—
Here Israel's leader smites the rock—
Here Abraham's wondrous sacrifice—
Here the Good Shepherd leads his flock—

Thus carved on deep volcanic rocks,
Christ in a thousand forms is wrought—
Sacred to memory of Saints,
Which coming generations taught!

THE GOING FORTH.

As eagles on strong pinions rise,
Out of these caverns swiftly flies
The wondrous message of the skies.

Each spray-dash on Italian shore—
Each wave with curl and dash and roar—
Echoes the Gospel evermore.

Over the far-famed Apennine,
On lofty Alps—the Leapentine,
Or floats serenely down the Rhine.

From lip to lip the truths unfold—
From hill to vale new tidings rolled—
As the old Prophecy foretold!

Till Rome ablaze sent up her light—
To other cities in their might,
Chasing the darkness of their night.

Stroke followed stroke of wrathful foes—
The sun-burst scintillation glows
Till pilgrims bear unnumbered woes!

Men, women, children—hearts devout,
From sheltering homes are driven out,
Conflicts within, and fears without!

The story of the Cross, their song,
The tragedy of fearful wrong—
The wail of requiem prolong.

Through floods and flames the strangers sped,
Bearing the Bible as they fled—
Those sacred leaves in secret read.

The spirit's double-edged sword—
Cleaving the way to northern horde—
The idols of the people scored—

How their temples earthward tumble
And deserted altars crumble—
All the heathen gods to humble—

As they tell the wondrous story—
See the spreading of the glory
O'er the nations old and noary!

The early dawn—the evening rays—
Full on the glorious Cross they raise,
Invites to tears of joy and praise.

Here seeds of every virtue trace—
Ot wealth, of culture, every grace.
Begotten in this *lordly race.*

CHAPTER VII.

CLAUDIA.

There too—a daughter, lovely, fair,
With costly jewels,—talents rare—
Was Claudia just from the court
Of grand old Britain, where the king—
Her father, sought from many a port,
The rarest, costliest gifts to bring,
This royal princess to adorn.
The Orient her store unlocks,
Bright as the dew-gems of the morn,
The wealth of seas, the ore of rocks,
A charm to youthful beauty lent;
And from the frozen fur-clad north,
From wild Arabia's distant plains,
The heavy ladened camel trains
Bring aught that add to wealth or worth.
The shells from many distant isles,
The pearls from many a stormy sea,
And sweet gums from the tangled wilds,

Rare flowers adown the lonely lea,
Are hers,—the gift of father's care,
And mother's generous purpose share.
Here youth and beauty lend a charm
To all the fairest of the hour,—
The glitter of a jeweled arm,
And retinue of stately power;
And naught that pleasure can impart,
Or rounds of happiness secure—
Bewitching to the eye, the heart,
Where friendships ardently allure—
Could be denied the queenly maid;
For she the fairest of the fair,
No thought her gaieties invade—
Their liveliest entertainment there,
A token from each eye attests,
That she is queen of all the guests.

Then travel took her where she would—
To ruins grey, some stately pile—
City, and hill, and verdant wood,
Romantic spots of Albion's isle.
And on the Continent were traced

Far-famed resort and dreary waste;
The courts of European kings
Flung open to this fairy queen,
The changing spell of earthly sheen,
Where joy, though evanescent, springs.

Here first she heard Pretorian guards—
Who late had come from southern lands;
Who spoke of Christ, and his rewards,
And freely of his love,—commands—
That grace, that wondrous grace that bled,
And where the Spirit kindly led.
Indeed, the air was full of praise—
From ardent lips the tidings rolled;
The Peasant in his galley lays,—
And Kings with earthly crowns of gold,
Each worshipful his gift unites,
Which every heart to praise invites.

Far from her God she sits her down
In lonely solitude,—the crown
Of immortality abased—
Fruits blasted and her soul a waste:

Her former joyous hopes are fled,
Once buoyancy of spirits dead;
Once she could pray—but now the sky
Like brass echoes her Pagan cry;
Beneath, she treads the solid earth
With heart unmoved except by mirth,—
Soul,—like the plunging steel-clad bark
Still dashing on by day or dark;
What were the ballast to the ship?
Who holds the compass on life's trip?

Does Father yonder dwell—his Son
My Elder Brother? yet I shun
His awful, penetrating gaze,
While pressing hard Destruction's ways:
There, too, my Comforter and Friend—
My guides—a retinue attend;
But darkness gathers on apace,
And scale-dimmed eyes can hardly trace
The chart, that marks the rock and strand,
Or charter of the promised land.
Bewildered reason will not seek
To cling to God,—the arm is weak;

To walk there is a palsied limb,
The ear is heavy, eye is dim;
And feeble Conscience rocked to sleep,
Has tears, but not for me to weep.
O Wretchedness, unloose the chain
That binds me to a world of pain!
Each link that holds me from the Cross,
For earth seem as it may—*is dross!*
One grasp of soul the Word received,
Humbly and gladly, she believed;
As heartily obeyed that Word,
Just as the message read, she heard;
Plunged in Baptismal waters clear,
Put on new life deep hid in Christ;
Raised to new life that knows no fear—
That perfect love imparadised.
Henceforth the study of His word,
Whose, for her ransom, blood was spilt—
Her meat, her drink, for she had heard
Of hope on firm foundation built.
Her lips the choicest words distill,
That fell so sweet on mortal ear
Like honeyed nectar,—so his will
Scatters *aroma* far and near.

Nor could her ardent labors cease
Bearing the cross for Jesus' sake,
Till other hearts from sins release
Should to superior powers awake;
Till many souls had caught the flame
The spirit's kindlings began,
Living or dying for his name.
Supreme her love to God and man!
The Gospel triumphed in her hand!
For the poor peasant of the land
The fountains of her soul were moved—
Yearning in pity o'er the lost,
Well doing, blessing those she loved
At whatsoever earthly cost.

Her thoughts turned to her native isles—
Dear memories of childhood's land;
Where nature's glowing picture smiles,
Swaying young life with fairy hand;
She longs to breathe that air again—
Her feet to tread familiar ways—
The crowded mart, the quiet fane,
Where she had passed her youthful days;

'Bove all to speak the ancient word,
Which first, all-joyful, she had heard.

Thus noble Claudia,—thus on
The chalky cliffs of Albion,
The old—the tried old Gospel sped.
From vale to summit, and between.
The echo of her voice serene,
Fell in soft cadence, as she said:

I.

Seek ye the little wicket-gate!
To worldliness severely strait,
Which opens to the narrow way,
Leads on to everlasting day.

II.

Arching that gate, your eyes behold
In letters carved, embossed in gold;
These words, which calm each surging strife,—
"I AM THE WAY, THE TRUTH, THE LIFE."

III.

Now will you tread the heavenly way,
And learn to watch as well pray,

To wholly cast your sins away—
And Heaven's supreme commands obey!

IV.

Deny thyself, and enter in,
Unburdened of your load of sin;
Open your eyes upon the light,
And walk by faith, and not by sight.

V.

Let not the fear of mortal clay,
Nor Satan's wiles thy heart dismay;
With shield and sword and helmet strong,
The raging contest is not long.

VI.

Severely pressed, the foe will yield,
And Faith triumphant win the field;
In the Great Spirit's armor stand—
And triumph in the Glory-land.

VII.

Bearing aloft the prize as won,
Through Christ the everlasting Son;
Where the bright crown and palm await
Your coming at the pearly gate.

On every summer breeze there floats
The trumpet's warning clarion notes:
Brittania,—vale and mountain, heard;
Old Scocia's hights, the southern wave,
And dark ravines, that glorious word
Echoed again;—MIGHTY TO SAVE.

While Years advance with martial tread,
And each as swiftly onward sped;
Still Claudia longed to see the land
That Fancy touched with magic wand;
Land where the moonlight paints the glen
Rich with the glorious autumn hues;
Where with bright eye and keener ken,
The soul looks out on fairer views;
Where vines in rich profusion trail
And spices scent the teeming gale;
Where cities rise and costly spire,
And music swells from heart and lyre.
She longed to see the Fatherland—
Whence sprang of man that noble race
Who consecrate at God's command,
Life, happiness, time, honor, place.

" O, Italy, of thee, we sing!
" O, Rome, thou art our dream by night!
" To thee, our waking thoughts would cling
" To thee we turn, to catch thy light!"

She hither came. Nor yet could rest—
Ambitious to new ways explore;
Rich sacred temples were her quest,
Lips touched with hallowed fire the more:
She dwelt not on the buried past,
On martial Rome's imperial head;
On battle fields, o'er cities vast,
Or where long-honored heroes bled;
Where brave and gentle Brutus fell,
Livy and Tacitus excel;
Where Virgil's honored mother wept,
And Horace' festal hours are kept;
Her piles of marble, dome and tower—
Symbols of luxury—empower.

She lingered not where lofty walls
Garnished with vast and precious stones,

Or grandeur of her public halls,
Display the power that wealth enthrones;
Nor where 'mid Pagan rites and prayers
A thousand altars flaming on,
Their devotees allegiance swear
Under the dome of Pantheon:
Nor lingered she in pendant shade
Where deities profane invade,
Where incense far perfumes the gale,
And goddesses at feasts regale.

But Claudia sought, and not in vain
The home of many a faithful one—
She heard the story of the slain,
How their blest earthly life had flown;
She read the story of their wrongs
On the brief records of the past,
Their tragic death, their latest songs,
And the bright nimbus overcast.
They looked beyond the narrow bound
That horizoned their earthly way,
The kingdom they had fully found,
The coming of the perfect day:—

THE SECRET STAIRS.

And O, what transport filled her breast
To seize at once the martyrs' crown—
Whose lives and glorious deeds attest
What they esteemed of chief renown!

She threads adown the Appian Way
Under the slant of sunshine ray,
Where Nature's lavish hand is flung,
And Titus' royal arch is hung;
Or where that mossy crumbling pile
Marks well the graves in narrow file:
Enters a garden wall enclosed
In hush of beauty all reposed,
Except a footfall,—turning round
She sees a friend, a guide is found;
Then hand in hand securely locked,
Down through the caverns deep and lone,
Descending slowly on the stair
Each step advancing—place with care:
The way is often angled, blocked,
And thick with many dangers strewn.
When suddenly a gleaming light
Fills her with gladness and surprise;

Before the unaccustomed sight,
A wondrous congregation rise,—
There in that darkened hush and hour
A temple service, filled with power.

She came—she saw—she heard anew
Of Christ the ever Pure and True;
Such love, such melody of praise,
Soul service wrought in works and ways—
Their prayers, thanksgivings, all inspire;
Each heart ablaze with new desire!
There where a thousand symbols shine—
Inscribed upon emblazoned walls,
Their faith, ennobling every line,
Lighting the corridors and halls,
So struck her eye while onward led—
Bowing upon the pavement cold,
With spirit deeply moved, she said;—
Behold, the half was never told!
O happy service! happy they
Who stand in presence of the court—
Who stand to catch the gracious word!
Blest be the Lord that taught the way!

It was indeed a true report,
Exceeding all the fame we heard!

What galaxy of wondrous charms!
Calming the soul to love's repose,
Where persecution's dire alarms
Spread terror to increase their woes.
The drooping spirit soothed to rest,
Or plumed anew on wings of power,
Sweet *meditations* fill her breast—
Faith's welcome solace for the hour.

"To Him of Calvary, God gave
"All power in Heaven and earth:
"He now is able souls to save,
"Save to the uttermost, his own,
"To keep against that day so fair
"What is committed to his care—
"Able to do exceeding more
"Than all we ask or even think—
"Succor the tempted from his store,
"And vast inheritance to link
"With those who sought and found—

"Able to make all grace abound—
"Able to keep us by his grace,
"And purify from base alloy;
"Present, before his Father's face,
"Whose presence is exceeding joy.

Here—life is short, uncertain, frail,
There—stores exhaustless, never fail.

Here—Satan, Sin and Darkness reign;
There—Heaven with all his glorious train.

Here—love of self—what base alloy!
There—love that heightens every joy.

Here—cares and wants perplex the mind,
There—calmed, a full fruition find.

Here—our faint hearts would seek some friend,
There—friendship pure and true—no end.

Here—Faith is fettered, bound by sense,
There—knowledge, pure, sublime, intense.

Here—garments grimed or stained in fight,
There—robed in everlasting light.

Here—in these narrow halls we wait,
There—enter at the golden gate.

Here—*in these caverns fain would rest*,
There—in the mansions of the blest.

Here—clouds so oft by storms are rent,
There—mirror-skies are o'er us bent.

Here—our best works our souls alarm,
There—perfect love our fears disarm.

Here—our best thoughts defiled by sin
There—joys without, and peace within.

Here—faith and hope our only sight,
There—both are lost in Heaven's own light.

Here—oft o'er others' woes repine,
There—every joy of Saints be mine.

Here—time though brief our souls employ,
There—everlasting is the joy.

Time, on her ever-changing tides,
Bears every child of earth along;
Thus she upon life's billow glides,
Catching the notes of spray-dash song,
Which o er ner form from day to day
Fling silvery drops among the grey:
But Mercy's bow was o'er her bent,
When lo! at last the lip was dumb—
For now on shining wing had come
The Angel of the Covenant;
And she was ready to depart
With him to the supernal field,
To drop the mortal, earthly part—
To Heaven her spirit calmly yield.

In Saint Cecilia's noble crypt,
They laid her body down to rest;
In the new niche the fossors chipped,
Where no rude hands the form molest.
With marble slab that niche they close;

Inscribing there,—*She Sleeps in Peace.*
The *nimbus* and the *crown* inclose—
The *urn* bespeaks the soul's release—
That *monogram*, of Christ the True,
And Cross, deep-stained with rosy hue.

CHAPTER VIII.

ROME.

Lo! this is Rome, Imperial!
The City of the Seven Hills!
Where Cæsars sat—the Capital
From which went forth the power that thrills
The world—whose growth a thousand years
Precedes a thousand of decline!
Wrapped in their vision, holy seers
Beheld thy sway upon the earth,
Who on the *scarlet beast* rode forth;
Round whom the nations' flags unfurled,
That saw thee Mistress of the World!

Afar the reed-roofed cabins gleam
Beside the Tiber's classic stream—
A lowly village year by year
Expanding in its various sphere
Grew on in wealth of pride and state!
At sunrise—and the gleaming gate
That walled it in was open flung,
As the world's long majestic train
Of commerce entered, and there hung
The drapery of her golden gain.
Labors immense! the nations bring
Their gifts of gold and pearls, and fling
Them at thy feet—they bring the wines
And myrrh and balm to glowing shrines,
Enriched with costly spoils of war—
Till name and fame are heard afar.

Grandeur on grandeur rises here!
All things that strike the eye, the ear,
With eloquence; the far-famed Arts
From Egypt and the classic fields
Of Greece! Each grove and temple yields
Inspiring thought, delight imparts:

THE CITY OF ROME.

The beautiful, the wondrous here,
Where *Horace built his monument*
More durable than brass; and here
Sweet Virgil to the Muses lent
His genius in *a tale of woes.*
That stream of human life that flows
Impetuous, turbulent, and wide,
On to the Forum—long the pride
And center of their universe—
Bespeaks illustrious praise to Rome;
Out from whose arch or shaded dome
The joyous multitudes disperse,
Or in the Senate Chamber meet
The mighty spirits of this free
Republic; and we ne'er forget
That mandates, eagle-winged, went forth
To vex or bless a troubled sea—
And every corner of the earth!

Lo! this supremest power of Rome,
Pagan or Papal, both are one
In spirit and in work the same!
Highest on the Imperial throne—

Great Persecutor—arm of power—
Wielding her sceptre over kings
And priests—stands ready to devour
The church of Jesus Christ, or flings
Anathemas upon the Saints!
Each demon crime without restraints
Is bought and sold; beneath the sun,
Never more fearful deeds were done:
Pretending for each direful ill,
The sanction of the Holy Will!
How fallen! in that fall so low,
She takes and keeps the highest seat—
Sits musing o'er her pomp and woe—
Wealth, honor, crouching at her feet.

O land of Moloch and of blood!
Land of the rack and chain and fire;
Whose martyrs swell the purple flood
From prison walls and dungeons dire;
Insatiate One! what numbers more
Of human victims aud their gore,
May yet appease thy wrath, the while
Thy thousand incense altars smoke,

Ten thousand masses blood invoke;
While heretics the earth defile,
Whose garnished priests thy will attend;
Penance and gaudy pomp there blend
In worship at thy fragrant shrine;
Thy suppliants every power resign!
What festivals of public thanks
Are given, and the uplifting ranks
Of men in slow and solemn praise!
Their gifts they wave, they lowly bow,
They pay each consecrated vow,
In temples rich in costliest gift
Of Orient kings, which radiant lift
Their arches over relics old—
The images of saints, the mold
And bones in urns of pious dead,
Where ancient martyrs holy, bled.

O Rome, *thou Mother of all War!*
What time Omnipotence that speaks
The word, shall call thee to the bar
Of Justice, what ye proudly seek—
He gives to thee in rich reward;

Double far all thy sins abhorred!
Worthy—when God shall hold the cup
Of woes and bid thee drink it up;
Worthy—for thou hast drank the blood
Of Saints and Prophets martyred long—
And now He pours that scarlet flood
Into thy cup, for he is strong
Who renders judgment 'gainst the wrong.

But lo! the martyr's cry goes up—
How long O Lord, holy and true,
Dost thou withhold the mingled cup
Of gold—within of lurid hue,
Which brings remembrance to Him
Of all their woes, their groans and tears,
The rising incense of their hymn
Of praise, the quiet of their fears!
O Latinos, whose empire fills
The land, who sits on seven hills
In deeply scarleted array,
Who rules with most despotic sway
Where Oriental monarchs bow,
And in supreme allegiance vow,

Eternal faith—and to thy foes
Should one thy stately steps oppose,
Eternal enmity—or pour
The vials of thy vengeful ire
Of seething pitch and waxen fire,
On those who only Christ adore!

For now, the rest a little while
Is past; the number of the name
Is read—the Saints in long exile
Have numbered the prophetic days;
The wicked stand, enwrapped, amaze,
The seven angels all aflame
Have poured the vials of their wrath;
The time and times and half a time
Are now fulfilled complete, and earth
Receives the wages of her crime:
That day so long foretold, begins—
Rolling her thunderings ireful,
And Babylon is brought to full
Remembrance for her covert sins!

Meantime a flaming angel stood
On high, and cried with mighty voice:—

"Associate now the brotherhood,
"Receive the fullness of your choice;
"Priest, Prince and Potentate, and men
"Of war assembled—be dispersed!
"Blind be the eyes of keenest ken,
"The strongest arm be palsied then,
"As from Jehovah's lips accursed,
"Bow, arrows, ready at command—
"Are smitten from thy trembling hand!
"Your armor furbished from the rust,
"Now gird it—and be dashed to dust!"
And lo! at once on Zion's hights,
Ten thousand of the Saints there stood
Fortressed—with them like flaming lights
Angels encamp, as if they would
Behold the awful wondrous scene,
Calm as the morning, and serene;
And with them stood the Lord, faithful
And true, the ever Wonderful,
The written, yet the unknown Name;
Clad in a vesture dipped in blood,
With many crowns upon his head,
Whose eyes are as a burning flame,

Whose name is called the "Word of God!"
He the victorious armies led,
And to the thunders sound and light
A-flash of Heaven, in glistening white
They lead anew the battle on.
The nations tremble from afar,
Sin drives them on to ruin, death,
Each citadel and garrison—
Consumed by the Almighty's breath—
Then fall, confounded, in the dust.
Tyrants, Prince, Priest and Potentate,
The Scarlet Beast and lying Seer,
Dominions fall, and thrones—with lust
Of kingly power and pomp of state!

For seven days the battle slew—
The sword devoured—the spear, too, drank
The gushing streams of scarlet hue
Of Prince and Peasant, every rank;
And to this sacrificial feast,
Spread in Hamonah's darksome vale—
Where fell the horse, and horseman pale—
Each feathered fowl invited came;

With them the prowling woodland beast,
To eat the flesh of rank and fame!

And lo! another angel stood
And cried aloud;—"Fallen! fallen!
"Is Rome! is Rome! old Babylon!!
"The Queen in weeds of widowhood!—
"Plague, famine, pestilence and war,
"And mourning in the selfsame day!
"Alas! that all the world abhor
"Thee now—so proud, so weak, so gay!
"Alas! alas! that Babylon
"The great—should fall to rise no more!
"Merchants of gold and silver store,
"Stand afar off and cry anon;—
"Alas! alas! that no man buys
"The rarest of her merchandise—
"Her odors, ointments, wine and oil,
"Her precious stones each wrought with toil,
"Fine linen, purple and sweet woods;
"Her iron, ivory, marble, brass,
"Her silks and scarlet-tinted goods,

"And all the stores that wealth amass;
"Fine flour and wheat, and beasts and sheep,
"Horses and chariots, and slaves!
"And traders in the souls of men,
"Now gnash their teeth — they mourn — they weep—
"Standing afar by open graves,
"Or hidden in some dismal den!"

I.

Where are thy gods, O Rome, and where
The pallid chargers of the sea,
Which toss aback their foam-white hair—
Moulder forgotten on the lea,
Or in dim-lighted coral caves
Beneath the ever-shifting waves?

II.

Where are thy mist-robed sea-maids fair,
Those fishy monsters, filmy-eyed,
Who nursed their young with tender care,
Or taught them through the wave to glide;
To whirl, or dash, or dance, or leap,
With the veiled darklings of the deep?

III.

Queen of the cities of the earth!
Magnificence adorns these hills.
Thy luxury and wine and mirth,
Rich with the spoil thy coffers fills;
While tower and minaret so proud
Seem but to part the floating cloud.

IV.

Almighty God! Thy power alone
Will break the altars wreathed with gold;
Temple and idol, carved in stone,
Shall crumble back to dust of old;
And rites, with priestly pomp and grand,
Stay not the ruin of thy hand.

V.

The Cross, the conquering sign of Heaven,
Triumphantly the battle leads—
No more to Catacombs are driven,
The Martyrs of these bloody deeds;
The distant dawning is begun,
Love's victory will soon be won!

VI.

No more—great Triton blows his horn;
No veiled Minerva arbored there;
No more Wave-Neptunes rage in scorn—
Or Mercury's dread message bear;
The ancient temples, altars, fire,
Forgotten as Apollo's lyre.

Rejoice! your hallelujahs sing;
Forever over her rejoice
Ye Prophets and Apostles! bring
Your praise ye holy men! rejoice
Ye blessed Saints of memory dear—
Ye Servants, moved with holy fear!
Praise ye the Lord, the small, the great,
And thousands that before him wait:
Sing loud! Salvation now is come—
And glory, honor, power and might—
Old enemies in silence dumb—
The Lord our God has judged the right!
As ocean wave with spray bedewed—
With sound of mighty thunderings,
Responsive to earth's multitude

A voice answers, "Amen." Heaven sings
The echo to his praise,—"Amen."
Forever, evermore. *Amen.*

CHAPTER IX.

COMING OF CHRIST.

Sweet as the notes of warbling song—
Too swiftly have the years swept by;
Which memory remembers long—
But Happiness counts not the hours:
As when the speedy traveler's eye
Takes in the landscape—mountain towers
Or fruitful plains retiring back—
Its dim and shadowy outline left,
So we upon the winding track
Of years are gone—viewing each cleft
Of thought uplifted by our God,
From morn of life till dewy eve:
But ardent memories lingering grieve
Not of the persecutor's rod—

Transmuted to the finest gold—
The dross of earth, to wealth untold.

Bright was the morning, when the gray
Of twilight heralded the Day—
That day fixed for our Lord's return,
So long foretold by Prophet-bard—
Who scarce his coming could discern.
As when at the primeval word,
The sun first visited our world—
In daily duty unremiss—
Some fragrant leaf or op'ning flower
At every balmy breath unfurled;
So, now in splendor rose to kiss
Away with light the darkest hour.

That edge of morn with wonders full,
With mingled hues, how beautiful!
Skirtings of purple, blue and gold,
Girt the horizon and enfold!
The cloud-built temples of that morn,
With spire and minaret and dome,

Reflected far, the earth adorn;
And night-gems from the leaflets hung,
Fade, as Æolian zephyrs roam
Her courts and corridors among.

The earth from stilly night reposed,
In Nature's glad attire awaits;
Renewed with cloud and light enclosed,
As if to pass the opal gates:
When lo! a radiance fills the sky—
Th'Archangel's trump afar is heard!
The Sons of God at once draw nigh
And shout to their descending Lord!
The stillness of that moment breaks—
Of resurrection--which awakes
The long deep slumbers of the dead.
Saints of the Catacombs now break
Their sweet repose, in triumph led.
Behold, in twinkling of an eye,
The living sons of God are changed—
Resplendent like the saints on high—
Their robes of sordid dust exchanged,
Are with them wafted on to life

Eternal—now beyond the strife
Of earth, encamping on the cloud
With Heaven's beatitudes endowed.
With Him of Cavalry, they wait
The preparations to renew
The war on earth, or celebrate
The glorious gifts to tried and true,
Of approbation—and assign
Each station and reward Divine.

Meantime the vast, the wordly mass
Of vain profession! Where—alas,
Were they the unrepentant? left
Without excuse, without a hope;
Left as they lived—their way to grope
In utter gloom—to seek the cleft
That hideth from the wrath of God;
Whose judgments like a shiv'ring rod
Fall on their works. This evil day
Of wrath on all the nations came—
Not yet, indeed, the final day
Of retribution and of shame,
That gives to each of human race

His due reward—but yet a time
The earth had never seen before
Of violence of riot—more
Of war and pestilence and crime,
And more of murder and revenge,
Keen avarice and miry lust:
Earth's noblest faculties in dust—
One sin doth other sins avenge.

The angry nations rise and dash
With threatening aspect boldly on—
Against their war-reefs fall a crash
A shiv'ring wreck, world wide upon
The rocks, where others in their turn
Are hurried on—and scarce discern
The judgment omens of that hour
Of Unseen Hands' uplifted power!
Ah wretched world! What fires of hell!
Were never tongue or passion fed!
With angry thoughts proud bosoms swell—
To every social virtue dead!
Dead—though the eye with beauty shines,
Sweet melodies the ear delight,

The heart some golden form enshrines—
Love Heavenward never plumes its flight!
How strange—that the eleventh hour
Should find them unrepentant still,
Who often trembled at His power,
Yet yielded not the stubborn will.
This was the brief reply, God gave
A clamoring, unbelieving world;—
Afar the flag of hope unfurled—
"*The Gospel is the power to save.*"
So plain, so perfectly distinct,
The feeblest mind fails not to trace
The wealth of love with which is linked
The highest good of human race.

Hither, the Master's stay is brief.
Behold Him coming in the cloud!
He comes for judgment and relief,
A million legions strong, endowed
With power! a million Martyrs there,—
Who rose upon the flames with prayer,—
Beheaded on the witness block,—
Or slain from caverns of the rock!

No mark of beast upon the brow,
No image-worship sealed their vow;
They live on earth—with Christ they reign!
Who with the key of Satan's chain,
Comes in the kingdom of the Blest!
Once haughty nations own his sway,
The tongue of enemies is dumb,
Long typified by Sabbath day—
Earth's glorious jubilee is come!
The year septenial of rest—
One seventh, and the last and best!
The world is hushed, is calm, reposed,
In faith, in hope, in love and grace;
Old enemies made friends embrace,
And Janus' temple gates are closed!

The world is changed to glorious praise.
Nature puts on her robes anew.
The valleys decked for autumn days,
The fruitful hills in purple hue.
The fragrant morning's dawning light
Sheds on the forests as they rise,
From out the darkness of the night,

The wonders of a glad surprise.
From every gilded globe of dew
That sparkles on the leaflet gay,
There rises incense pure and new
To Him of everlasting day!
On gently sloping rays of light
The raindrops as they fall, ascend:
And in the gladness of their hight,
The melody of praises blend.
While every tuneful shrub and tree,
Or brooklet under snow or shade,
Now fill the air with music free,
Rejoicing that they thus were made:
Some gold-fringed violets look up
And fill their tiny velvet cup;
Roses rejoicing drink the dew,
And leaf and flower their tints renew;
Half blossomed and half hid with fear,
Kindly on them a heavenly tear
In all its gentle softness steals,
Till every youthful flow'ret feels
Constrained to blush, when morning light
Has scattered all the shades of night:

Enough, if grateful tributes rise
Now—ever fragrant to the skies.

With what Divine, what unseen hand,
What latent force at his command,
In nature's laboratory wrought—
New Heavens and Earth—the brightest thought
Of ages spans with hope the tomb.
Arching the subterranean gloom.
Breaks on the world this Sabbath Morn,
The field, the hill, the vale newborn!
What silent forces at his call
Unlock their stores! the waterfall,
The bud just bursting into life,
Zephyrs with sweetest fragrance rife;
Life forces to each atom cling,
Life currents through the pulses spring;
Each ripened fruit, or sweet or sour,
Or medicated leaf or flower;
Beauty, utility and grace,
Here meet and mingle and embrace!

Yet better still—the heart of man
A nobler sacrifice can raise;
Unfolding God's all wondrous plan,
Transmuting every power to praise:
The intellectual grasp above,
The quick emotions waked to love,
And both to human will subdued—
And each to God; whose power renewed,
Whose thought and feeling and whose will,
Sublime capacities can fill.
Fair pluming faith and downy hope,
To cherub Charity the wings;
Piercing beyond the earthly cope,
New happiness to being brings;
The Spirits' ripened fruitage falls—
Joy, gentleness, and peace and grace,
Zeal upward, onward, loudly calls—
To win the prize—to gain the race!
True knowledge of the Word Divine,
That rends the veil of flesh away;
Exalting Christ in every line,
Lets in the pure and perfect Day.
The *eye* with living fire is lit,

The *ear* to Heavenly music thrills,
Whose parted *lips* the truth emits,
Whose answering prayer his word fulfills;
His *feet* on loving errands press,
His ready *hands* supply our needs;
Such living sacrifice is blest—
Man set apart to holy deeds.

Where once the clang of war was heard
Honors to victors are conferred.
Where sword and spear in battle raged,
The hand with glittering hand engaged,
With passion fierce and terror wild
The rider and the horse were piled,
Where flash and fire marked out the way
Of death and ruin and dismay,
The cloud is lifted—there the Light
Chases the dark of Error's night;
The Sun of Righteousness a-dawn,
In lavish beauty tints the lawn;
And the wide world with rapture glows
That War is changed to Love's repose.
That glorious Day *uplifts the Cross,*

So long obscured by wrath of foes,
Free from admixtures of earth's dross—
Once more illuminated—glows!

And the set time so long foretold—
To favor Zion as of old,
Is fully come—and David's throne
And Prince of David's royal line
To Israel is at once made known!
His virtues and his glories shine,
And Judah's land long desolate,
Reverts again to old estate.
Old Lebanus with hoary locks
Lifts up her cedared mountains spurred,
Sharon is made a fold of flocks,
The vale of Achor, for the herd;
On Jezreel's broad and fertile plain,
Prosperity and Beauty reign;
The land with milk and honey flows,
Afar, luxuriant verdure glows;
The lonely wilderness and place
Of solitude for them are glad;
The desert wears the blooms of grace,

Which ever grateful fragrance add;
Tabor and grand old Hermon rise,
Like sentinels, the dawn salute;
Each Wave from Gallilee replies,
Bashan and Carmel shake their fruit.

Whose Light is come! arise, and shine!
Ye sons of Jacob's royal line!
While Gentiles catch the rising Light
That shines away the darkest night!
And who are these that fly as clouds,
Or as the doves in eager crowds,
From continents and isles at sea
Sound forth their wondrous Jubilee?
Are borne along by Gentile kings?
Each nursing queen her offering brings,
To Him who reigns on Zion s hight
In glorious majesty and might.

The Lord, Himself, shall welcome them
His Servants to Jerusalem!
Within a fruitful land and fair
Whose name is given?--THE LORD IS THERE,

Whose walls are in these latter days
Salvation, and whose gates are Praise!
His shoulders bear the golden key
That opens earth to liberty;
Then sball be heard his glorious voice
With angry lightnings of his power,
The friends of Israel rejoice—
Her enemies the flames devour!
Mountains and vales from sin refined,
God calls for blessings on the soil;
His ancient promise brought to mind—
Plenty of corn and wine and oil—
A goodly land of brooks and vales,
Hillsides are fanned with fragrant gales;
The tresses of the tangled vine,
The wheat, the fig, the choicest wine,
The grazing herds, the flocks at hand,
The well filled dwellings of the land—
In which there is no lack of bread,
Though the vast multitudes are fed.

O wonderful of wondrous days!
Earth filled with hallelujahs, praise!

How fair the Prince's daughter, then,
Of Zion's hill, a citizen
Of no mean city; fair to view
As Lebanus, and pure and true;
Clad in her robes immaculate,
To rest a little while, to wait
The glory that shall follow when
The sons of Heaven with keener ken,
Behold the changes wrought by Grace,
And Providence for human race.

CHAPTER X.

FINAL TRIUMPH.

Eternal Love! to whom is due
The highest praises, pure and true.
Thou, whom the far Creation sung
While yet the morning stars were young;
Whom Shepherds on the tuneful reed
Or Prophets, taught the Chosen Seed;
To whom was smote the Hebrew lyre,
Or kindled fragrant incense-fire.
Where e'er thy dwelling place may be—
That mount that watched the forked sea
Where deep-toned thunder and the flame
Proclaimed in majesty thy name,
Or yet in Sharon's quiet vale
Rose-scented by the evening gale,
Or in the bush—dwell Thou with me;
Thy presence guide my thoughts to Thee,
God of my fathers, and my God!
Jehovah! holy, just and good;

Shiv'ring the nations with thy rod,
Yet moved to tenderness that would
Have gathered all into thy fold!
Redeemer! what a wealth untold,
Unsearchable—great God—in Thee!

But say—thou messenger of good,
Thou that in Shushan's palace stood—
Who touched, greatly beloved, the man,
As evening sacrifice began;
Say *first, in what ill-fated flood,*
Has One his garments dipped in blood?
Whose guests, and from what Heavenly hight
Are come arrayed in spotless white?
Why dainties served, and wine is poured
To those around the royal board?

Perhaps, thou oft hast heard of Him
Of Calvary, with bruised limb
And aching heart, the Morning Star
Of God's Eternal Throne; *afar*
His rays shot through the darkness dense;
Man glorifiea in Him, and hence

Their right to all the courts of Heaven—
Thus freely vast delights are given,
Of ornament and splendor; far
As eye can trace these glories are!
This is the wondrous marriage feast—
The supper of the Lamb! The least
Of all the Saints in glory crowned
Where new and pure delights abound,
Ascribe unceasingly their praise
To Him who first in other days
Reclined with them a spousal guest;
And whose beloved on his breast
Partaking, was supremely blest.

Hither, the high Celestials throng—
These Dominations, Princedoms, Powers,
That swell the everlasting song
Around the New Jerusalem towers;
They from embattlements there view
Those who an eager wing pursue
Their high dispatch—to worlds fulfill
The Sov'reign purpose of his will:
As once on dashing wheels of flame

For grand Elijah charioteered,
The sapphire coursers onward came
And the Celestial City neared:
Or when a pilgrim from the vale
Of poverty and tears, and pale
With human fears and earthly woes,
Just from the conquest of his foes,
Him, hither with observant eye
Beheld upborne, cleaving the sky—
With one white-winged on either hand
Sweep over vales of flowery land,
Or over lofty mountain hights
Which stand like sentinels in sight
Of Paradise, pursue their way
Sublime—no thought or wish to stray.

O joy! that these with beauty rife,
From that perennial Tree of Life
Should pluck first fruits, from Zion's Fount
That springs fast by the sacred mount
Drink draughts of everlasting joy—
While grateful songs their lips employ.

O what a glorious multitude,
No man could number, never viewed
Before by mortal eye—now pure—
Now sanctified in Him—secure
The right of king and priestly rank—
Who from His cup of sorrows drank—
For these were pilgrims who afar
Caught light from Bethlehem's beaming Star,
Who saw that rising, rolling flame
Which from "Destruction's City" came.

That day, ye well remember, when
The shining world once built for men
Reposed in silence; and the hour
The fiat of Almighty power
Went forth, and all the host of Heaven
There stood beholding, and were given
To view the conflagration: till—
O what a change had passed—his will
The ancient Prophecies fulfill!
Great day of fire from Heaven—the day
Of terrors and of dread dismay—

And wrath on all the human race!
To the impenitent despair—
That evil hour within the snare
Were taken, which their hands had laid.
Not so the righteous, these arrayed
In robes of uncreated light,
By Him whose hand of Heavenly might
Held fast the seven stars and chain,
And keys of Pluto's gloomy reign.
A wondrous day—the world in flame
When blessed Saints rejoicing came—
Prophets, Apostles, holy men,
The Martyrs of the Ages, then
Rejoiced; the day foretold so long
Had come: the universal song
Of hallelujah rose on high,
When as a mantle all the sky
Was wrapped in many a curtain fold,
And the broad gleaming clouds were rolled
Like parchment, and the earth so fair,
So lovely, so adorned with care,
Woodland and lake, and rolling sea,
Each storm-dashed rock and tuneful tree

Her sun-bright robes, her gay attire,
Behold how changed—*dissolved by fire!*
Then, with a splendor unsurpassed
Lit up; magnificent and vast—
Earth shone afar—but not as now
In magnitude the first. *Lo! how*
Supremely wonderful and grand,
The world refashioned by his hand!
A glorious Church—snatched from the wide
Wide ruins—now a blushing bride—
And to this joyous banquet led
By Zion's grand *Imperial Head!*

Why stand amazed, my friend? this day
Of Love triumphant, shall repay
Ten thousand times the dreadful cost,
Though worlds aflame—dissolve—are lost.
What power could snatch from these dire
woes,
But Thine; O mighty Prince! thy foes
Are vanquished! Sing ye Saints aloud
And ye Redeemed! *let a sweet cloud*
Of incense rise, O ever rise

The arched rotunda of the skies—
To fill with Heaven's sublimest praise,
Caught up, prolonged by angel lays.

A Virgin, lo! Imperial born!
Bedecked with tints of rosy morn.
One hand the harp of glory bears,
And one the palm of triumph wears;
Flashes, the finger's burnished gem,
And brow with radiant diadem;
Each waving lock ambrosia breathes,
A myrtle vine of beauty wreathes;
Neck-chains of molten jewels hung—
Around her form the purple flung;
The rainbow hues of many a fold
Flashes large clasps of beaten gold;
A zone encircling her waist,
Her robes the flaming girdle graced;
Then over all, a veil of white,
Begemmed with shimmerings of the night;
As forth with gliding step she moves-
While Heaven with shouts of joy approves

What time Messiah's praise we sing!
Grace, fairer than the sons of men
Is poured upon his lips; girding
His sword upon his thigh, shall then
With all prosperity ride forth—
Because of righteousness and truth.
Illustrious Son! the heir alone
Apparent to the Father's throne,
Whose sceptre is forever right—
Therefore thy God anointed him
With oil of gladness and perfume
Of Myrrh, in palaces of light
Above—more than his fellows, Him
We now adore. his praise resume
Who sought and brought with love and pride
From yonder world this ransomed bride
To the Paternal mansion; where
His servants as are wont, prepare,
Flashing from love-exchanging eyes,
His welcome, and this glad surprise.

O what a patrimony this!
That these His glory may behold,
Sit down with worthies, know the bliss
Which to their wondering minds unfold
As they behold Him face to face.—
The Great Omnipotent, I Am,—
And view the wonders of His Grace
Reflected from the Glory-Lamb.
They who had bitter tears to weep,
Have washed their robes for this great feast,
Come up through tribulation deep,
Prophet, Evangelist, and Priest,
Or ancient Bard, and Saints who long
Ago Redemption's blessed song
Discoursed in Heaven, around the Fount,
And by the Stream of Life, the Mount
Of Zion and the lofty towers
Of New Jerusalem,—bowers
Luxuriant changeful to the Light,
Fairer than Eden, and more bright.

And what a Congregation this!
So great, of men redeemed by grace.

In this unmeasured world of bliss,
Caught up from every tribe and race!
Ten thousand times ten thousand there—
From nation, people, kindred, tongue,
And thousands infinite who share
The palm, the crown, the harp well strung
To melodies; who touch the keys
Of the Seraphic harmonies;
The glad new song triumphant sing,
Hard pressing on angelic wing,
In flight supernal near the throne,
To Him the Knowing—yet Unknown.

With Him to enter into life
What joy! while from His table fed,
While to this gushing Fountain led,
With this vast world of spirits rife
With beauty, evermore to dwell
In this all glorious Capitol!

City of New Jerusalem!
Whose walls resplendent shine afar;
Twelve gates—to each a several gem,

Transfigured in each blazing star.
Whose streets are paved with finest gold
As brilliant as the Sea of Glass!
Whose gates on golden hinge unfold,
To hidden treasures that surpass
What eye hath seen, or ear hath heard,
Or yet the natural heart preferred.

The Trumpet sounds at intervals
Their welcome, who with tears and groans,
Blood sucked by tyrants on their thrones,
By king and priestly cannibals,—
Now no more curse—corroding fear-
And wiped is every rising tear.
O blessed welcome! The well done
To good and faithful Servant, Son
And heir,—enter thou into joy
Eternal of thy Honored Lord!
Thrice blessed is the soul's employ,
To execute His glorious word.

Or if on messages of love,
Or deeds of mercy, sent outside

The city limits—far above
The visible from Heaven's gate—
O what a view—so deep—so wide—
The ever varied boundless State!
The Empire of Jehovah's thought!
So vast, so complicate, sublime,
Hid in the feeblest types of time—
Where ardent towering minds are taught
In goodness infinite, and power
Supreme, to view His glory—where
No intellectual cloudlets lower.

What summits over summits rise!
The life, the love, the joy, are there!
The sons of God with eager eyes,
Delighted with the ravished throng,
Gazing on past and present long—
They linger, wonder, and adore
The Great First-Last, *whose works the more*
Incline to praise—shedding new light,
Which falls serene on radiant grove,
Or endless avenues in sight
Of Paradise; where shadows move

On field, and slope, and shining sea,
The landscapes of eternity.

There fold the curtains of the sky
O'er valleys rich with golden hue;
Afar outspread beneath the eye,
The spirit's clustering vintage grew.
How happy thus, so like the hour
Of eve inviting to repose;
Where every faculty and power
And grace with holiest rapture glows.

NOTES.

CHAPTER I.

Catacombs.—"The name is descriptive of a subteranean excavation, and was first given in the sixth century to a limited area beneath the Church of St. Sebastian. It was afterwards generically applied to all subteranean places of sepulture." *The Catacombs of Rome.* Withrow. Page 12, note.

Appian Way.—This "Queen of Roads," as it was proudly called, was built by Appius Claudius from Rome to Brundusium; about three hundred and fifty miles in length. "This Highway, on which the Apostle Paul passed, on his way to Rome, is still lined by stately tombs in which reposed the ashes of the mighty dead, justly celebrated," says Padre Marchi, "for the extent of its cemeteries, and still more for the great number and celebrity of its Martyrs."

Dark Days.—The time of this Poem opens in the midst of the ten great persecutions of the Church, which continued until the close of the third century.

Tufa.—Volcanic rock underlying the city of Rome. It is of a greyish color, easily cut with a knife.

Gems of Art.—The grand drama, from the fall of man to the Resurrection, is here exhibited in fresco paintings from various Biblical representations. "Ancient Art," says Dr. Lubke, "was the garment in which the young and world-agitating ideas of Christianity were compelled to veil themselves."

A Temple.—Chambers are found, adapted to this purpose, some capable of holding a small assembly of worshippers.

Sky-lit.—There were openings from above which furnished light and ventilation to the upper tier of rooms, called Luminari.

Stole.—A long, loose garment reaching to the feet.

Tonsure.—The corona or crown which priests wear as a mark of their order, and of their rank in the Church.

Nimbus.—A circle, or disk, of rays of light around the head; a halo.

One was their glorious Lord.—See Eph. iv.: 3-16. Modern controversy profanely calling in question the Divinity of Christ, never disturbed these quiet resting places. Their belief is shown in the following inscriptions: "To the One God." "God Christ Almighty." "To Christ, the One Holy God."

Praise ye the Lord.—See Ps. cxlviii.

CHAPTER II.

Martyrs.—Cyprian, in the middle of the third century, says, "It is impossible to number the martyrs of Christ." Eusebius, an eye witness of the last persecution, states that innumerable multitudes suffered during its prevalence. After describing their excruciating tortures, he adds: "And all these things were doing not for a few days, but for a series of whole years. At one time ten, or more, then twenty, again thirty or even sixty, and sometimes a hundred men, with their wives and children, were slain in one day." "We, ourselves, have seen," says the Bishop of Cæsarea, "crowds of persons, some beheaded, others burned alive, in a single day, so that the murderous weapons were blunted and broken to pieces, and the executioners, wearied with slaughter, were obliged to give over the work of blood."

Milky Way.—Was thought by the ancients to be the shining path which the gods made to Heaven.

Ignoble.—Horace, speaking of the caverns under the Esquiline hill, says: "This was the common sepulture of the miserable Plebeians."

Cæsar's Household.—The Pagan historian, Dio Cassius, says: "In the same year Domitian put to death, besides many others, Flavius Clemens, of consular dignity, though he was his cousin and married to Damilitta, who was likewise related to him. Both were charged with *Atheism*. On this ground

many others, who had strayed away to the customs of the Jews (*i. e.*, converts to Christianity,) were condemned." *History of the Apostolic Church.* P. Schaff. Note 1, page 401.

Sacred Fish.—This symbol probably derived its origin from the fact that the initial letters of the names and titles of Our Lord, in Greek—Jesus Christ, Son of God, the Savior—make up the Greek word for fish. It is one of the oldest, and is found accompanying the first dated inscription which bears any emblem whatever. Withrow says: "Few symbols, if any, were more numerous than this. It occurs rudely scratched on funeral slabs, painted in the *cubicula*, sculptured on the sarcophagi, moulded on lamps, engraven on rings and seals, carved in ivory, mother-of-pearl, and precious stones, and cast in bronze or glass."

Inscriptions.—The spirit of the inscriptions and symbols is opposed to the Pagan spirit, and is almost entirely free from later Romanist errors.

Monogram.—A complex figure composed of the Greek and Roman cross combined, usually placed at the head of an inscription. It was designed to represent Christ, and was supposed to be an indication of martyrdom.

CHAPTER III.

This chapter contains the Prize Poem delivered by the author at the fourth annual Melendy prize meeting of the Alpha Kappi Phi Society of Hillsdale College, Mich., Nov. 14, 1862,

CHAPTER IV.

Arch of Titus.—Erected in commemoration of the subjugation of the Jews by Titus.

Coliseum.—An immense building, still remains; it is a third of a mile in circumference, is more than a hundred feet high and had room for 100,000 spectators.

One Victim.—Fabius, pastor of the church at Rome.

Saint Calixtus.—One of the most remarkable and most ancient areas of the Catacombs.

Martyr's Crown.—The enthusiasm for martyrdom prevailed at times, almost like an epidemic. They exulted amid their keenest pangs that they were counted worthy to suffer for their Divine Master.

CHAPTER V.

Superstition.—"The Lord brought up the vine of Christianity from a far land, and cast out the heathen, and planted and watered it, till it twined round the sceptre of the Cæsars, wreathed the columns of the Capital and filled the whole land. The heathen fanes were deserted, the gods discrowned, and the Pagan flamen no longer offered sacrifice to the Capitoline Jove. Rome, which had dragged so many conquered divinities in triumph at its chariot-wheels, at length yielded to a mightier than all the gods of Olympus." *The Catacombs of Rome*, page 117, Withrow.

CHAPTER VI.

Fossors.—Those who did the work of excavating.

Hebrew idyl.—Reference is made to Ps. xxiii.

Natal hour.—"By a noble metaphor," says Milman, "the day of their death was considered that of their birth to immortality." The church of Smyrna celebrated the anniversary of their martyred Bishop's passion, "with joy and gladness as his natal day."

Pazzolani.—A reddish, porous, friable mineral of volcanic origin.

The Cross.—On account of the abhorrence in which it was held by the Greek and Roman mind, the Christians reverently sought to veil this sign from the multitude. Hence in the earliest ages of the church there are but few representations of the cross except in some disguised form. They recognized the occurrence of this symbol everywhere in nature. It was typified in countless analogies of Scripture; in the measurement of the ark, the shape of Jacob's staff, the seven-branched candlestick, and the wave-offerings of the temple service. "This form," says Chrysostom, "at which men once shuddered, at length became the badge of highest honor, so that even emperors laid aside the diadem to assume the cross.'

CHAPTER VII.

Claudia.—A Christian woman mentioned in 2 Tim. iv.: 21, as saluting Timotheus. There is reason for supposing that this Claudia was a British maiden, daughter of King Cogidubanus, an ally of Rome, who took the name of his imperial patron, Tiberius Claudius.

The half was never told.—1 Kings. x.: 6–8.

Meditation. He is Able.—The Bible student can not fail to see in this, and in many paragraphs in the following chapters, a continual reference to Scripture.

CHAPTER VIII.

Scarlet Beast.—Rev. xvii.: 3.

Worthy.—Rev. xvi.: 6.

Latinas.—Rev. xiii.: 18. It is generally understood that this passage relates to Latinos, or the Latin kingdom.

Bow, arrows.—Ez. xxxix.: 3.

Hamonah.—Ez. xxxviii.: 16.

Widowhood.—Rev. xviii.: 7–20.

The conquering sign of Heaven.—It is said that Constantine, while marching against Maxentius, saw in the heavens a luminous cross bearing the inscription, in Greek, "Conquer by this."

Rejoice.—Rev. xix.: 3–9.

CHAPTER IX.

Mark of Beast.—Rev. xiii.: 15, 16.

A million martyrs.—It is estimated that the number of martyrs is about 50,000,000.

Janus' Temple.—At Rome, was only closed in times of universal peace.

Once more illuminated.—The figure of the cross is sometimes so arranged above Cathedral or Church spire, that it may be seen in the evening, beautifully illuminated.

CHAPTER X.

Shushan's palace.—Dan. viii.: 2; also 9 ch. 21, 23.

The Royal Princess.—Ez. xvi.: 11–14.

The Bridegroom.—Ps. xlv.: 2–8.

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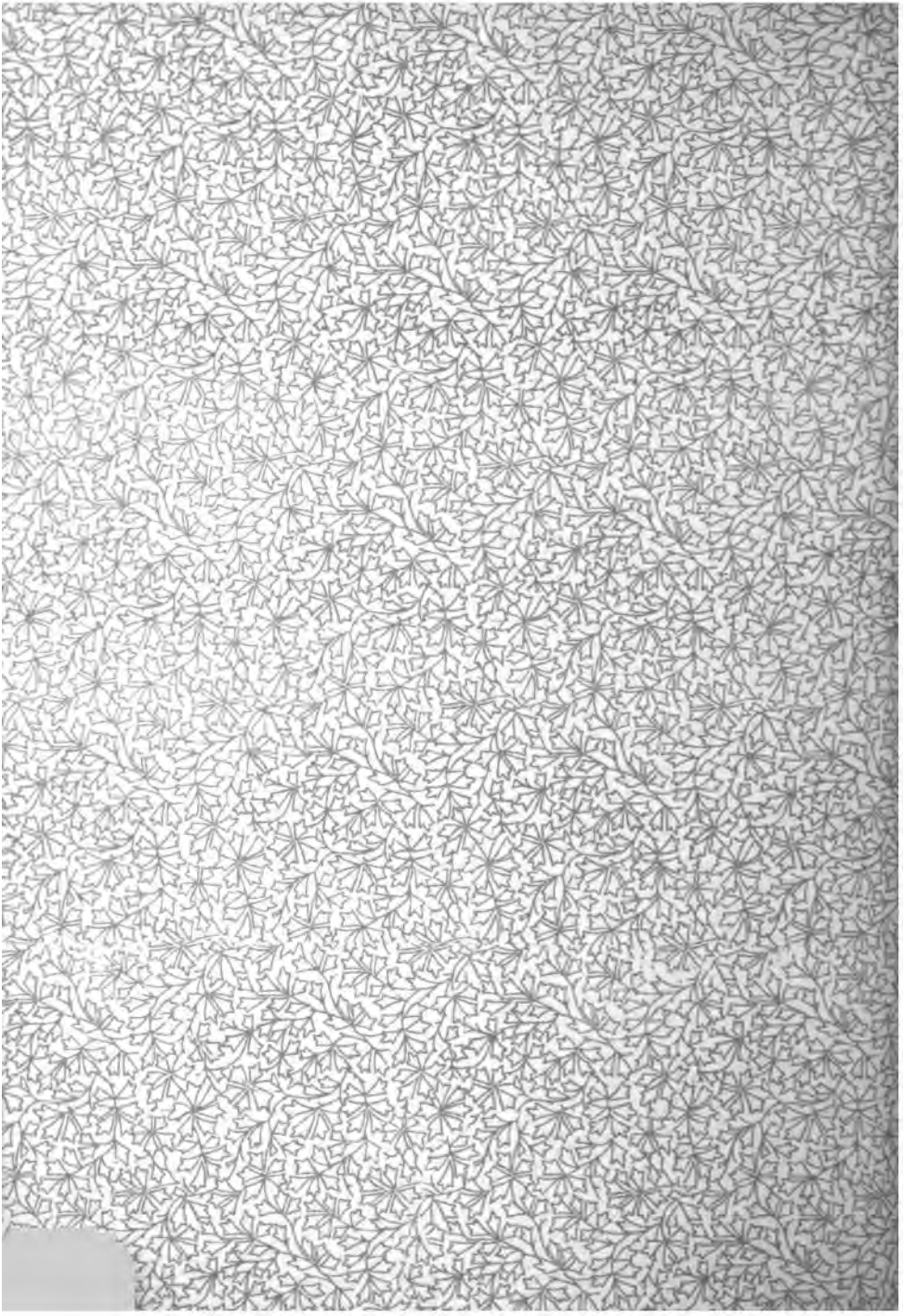

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